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Note.

The letters 'S1' and 'S2' stand for the first and second of the statements of contemporary kings.

The letters A1, A2 etc, denote the Appendix and page. Thus A1 means page 1st of Appendix A, A2, page 2 of Appendix A, &c.

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Dedicated

With Permission

To

H. H. SIR SAYAJIRAO BHEKWAR

G.C.S.I., Sena Khashhel Shamsher Bahadur Sc. Sc.

As a humble tribute to the keen interest which His
highness takes in the advancement of knowledge in all
its branches.

PREFACE.

When I commenced to write the present volume in March 1910, a complete History of India from the earliest times had not been written. Of late, however, eminent English scholars have undertaken the publication of a similar work and it is doubtful, if under the circumstances, the public will feel as much interest in the volume now placed before them, as they would have otherwise done. However, the History of India is so instructive and so full of events that interest the student of antiquity, religion and philosophy, that I do not think, my efforts in the same direction will be altogether unwelcome, and under this expectation, I submit to the public my first volume on the subject dealing with the History of India from the age of the Rgveda to the rise of Buddhism.

It may perhaps be contended that a person writing a complete History of India need not begin with the Vedic period, as there is much that is mythical in the books from which our information of the time must be drawn. To this, I will only reply by saying that "so great an influence has the Vedic age exercised upon all succeeding periods of Indian history, so closely is every branch of literature connected with Vedic traditions, so deeply have the religious and moral ideas of that era taken root in the mind of the Indian nation, so minutely has almost every public and private act of Indian life been regulated by old traditional precepts, that it is impossible to find the right point of view for judging of Indian religion, morals and literature without a knowledge of the literary remains of the Vedic Age".*

* Maxmüller's Ancient Sanskrit Literature p. 9

Moreover, it appeared to me that I would be doing a useful service to the student of Indian history by collecting in one place, the information regarding the dynasties who ruled the country in ancient times, which lies scattered in the Mahābhārata, the Rāmāyana and the Purānas, and by constructing therefrom an account of the history of ancient India. It is true that scholars like Macdonell and Keith are not inclined to attach much weight to the genealogical details given therein, but it may safely be said that though we find certain discrepancies therein, the lists are not altogether valueless and a comparison thereof with such details on the subject as are available in the R̥gveda and the Brāhmanas shows that they are fairly consistent and reliable. Archaeological discoveries too have confirmed the evidence furnished by the Purānas, and have shown that many of the kings mentioned in them did actually reign. I have therefore dealt with the subject somewhat in detail and I hope, the chapters relating to the subject will be found interesting and instructive.

It is here necessary to state that I do not lay claim to have advanced any new theory of my own, what I have attempted being simply to put before the reader as succinct and connected account as possible of the latest development of many a question relating to the History of India and its people in prehistoric times. If a perusal of these pages will incite in the mind of any of its readers, a curiosity to study in detail, the subjects noted here but in brief, or if it helps to serve as a guide to persons more qualified than myself in the publication of a similar work, I shall deem my labours amply rewarded.

It is somewhat premature on my part to say at this stage what the subsequent parts will treat of. I may, however, state that I intend to devote the second volume

to the Buddhistic period, on which so much light has been thrown owing to the researches of the Archaeological Department. Volume III will treat of the Mahomedan Conquest and Vol. IV of the Mughal Empire. In Volume V, I propose to describe the conflict of nations viz. the Portuguese, the Dutch, the French, the English and the Marathas, and the sixth and the last volume will deal with the British supremacy.

My thanks are due to all those authors whose works I have freely quoted and whose labours, I have frequently availed myself of. I am also indebted to H. H. the Maharaja Saheb of Baroda and to his brother Shrimant Sampatrao Gaekwar for giving me a free access to their well-equipped libraries.

Lastly, I have been materially assisted in the correction of proofs by Mr. Bhāsker Janārdan Pāthekji, in preparing the index by Mr. Vyomeshchandra Janārdan Pāthekji and much more in getting the book generally through the press, by my brother Rājendra and to them also my thanks are due.

V. S. DALAL.

Baroda, 16th August. 1914.

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A HISTORY OF INDIA.

FROM THE EARLIEST TIMES.

Volume I.

FROM THE AGE OF THE RIGVEDA TO THE RISE OF BUDDHISM.

Introduction.

The History of India is a history which in point of antiquity compares favourably with that of Egypt or Chaldæa and in point of instructiveness with that of Greece or Rome. No other country in the world has witnessed such vicissitudes of fortune as India has and none has come out therefrom so buoyant and so successful, rising like a phoenix from the ashes, every time it appeared, as if its life would be extinct.

A very remarkable feature of the History of India, a feature which adds immensely to its importance and interest is that India is a country which has come into intimate contact with almost every nation of the world that has played a prominent part in the making up of its history. Thus, archaeological discoveries have established that it had trading relations with Egypt from the time of the pyramid builders, if not earlier. It is equally well established that its inhabitants used to carry on a lucrative trade with Babylon in rice, ivory, sandalwood and teak from the earliest times. For centuries, it stood in the heart of the civilized world and was the medium of intercourse between China, Java and Cambodia in the east and Babylon in the west. When these countries ceased to play an important part in the world's history and Greece and Rome took their place, India carried on a thriving

trade with these countries and supplied them with their chief articles of luxury. Lastly, when the power of these countries also declined in course of time and the Arabs stepped in their place, it was India that imparted to them the knowledge of astronomy, medicine, arithmetic and algebra—sciences whose knowledge they in their turn, communicated to Europe and which are the fountain source of our present knowledge on the subjects.

Equally remarkable is the list of nations or tribes who have come and settled in India from outside and built up its history. The earliest of these were the Aryans though Sir W. Hunter is of opinion that the Dravidians and the Kolarians are not the original inhabitants of India but have come and settled in India through the north west and north-east respectively displacing those who resided there from the earliest times. Two other races frequently mentioned in the Puranas viz the Haihayas and the Talajanghas also appear to be an alien people who came and settled here some time later, after vanquishing the reigning dynasties. Next, we have the Greeks who, as is well known, invaded India under Alexander, occupying a portion of the Punjab and the Baktrian Greeks who advanced as far as Kathiawad. Then came the Yuetchu, a Chinese tribe who under Kaniska founded an empire which lasted upwards for one hundred years as also the Sakas, the Yavanas and the Pahlavas who played an important part in its history until their power was extirpated by Gnutami putra of the Andhra dynasty. They were followed by the Gurjaras who came and settled in such large numbers that the province which till then was known as Anurta became known as Gujarat after them. Two other races, the Malavas and the Mevas too entered India about the same time and gave their name to the territory now known as Malwa and Mewar. After them, the Huns poured into

India under Toramāna and they were succeeded some time later by the Arabs and the Mahomedans. Lastly, within comparatively recent times, we had the Portuguese, the Dutch, the French and the English, the last of whom still control the destinies of this vast continent.

The question naturally arises why in spite of these features, a complete history of India from the earliest times to the present day has not been written? The reason thereof is clear. Till recently, it was not possible to have any correct and reliable information about its history prior to the Mahomedan conquest. Some stray works such as the writings of Megasthenes, Strabo and Pliny and the Rāj Tarānginī or the Chronicles of the Kings of Kashmere gave us some information about the times that preceded the Mahomedan conquest, but the information contained in them though valuable was, on the whole, meagre. We had more detailed information in the accounts which the Chinese travellers who visited India during the Buddhist period, have left to us but even these, without the light of contemporaneous history were hard to decipher. It was not until Western scholars led by such illustrious men as Sir W. Jones, Sir Thomas Colebrooke, Dr. Wilson and Prof. Maxmüller, began to study critically the Sanskrit literature that this state of things became changed and a flood of light was thrown, on every question bearing upon Indian chronology, antiquity and history. Later on, the Government came to their aid, and the organisation of the Archaeological Department brought to light a treasure which till then had remained concealed in caves and places long forgotten.

The result is that we have now at our disposal, ample sources for the reconstruction of Indian history. It is true that in writing it, we often come across details which are sometimes exaggerated and sometimes inconsistent so that

it is difficult to glean the truth therefrom and the difference of opinion among scholars increases the difficulty to a serious extent. Especially, does one feel a sense of bewilderment when he has to fix the chronology of the events that make up the ancient history of India but these difficulties are by no means characteristic of Indian history. They are felt in writing the history of any nation of antiquity such as the Egyptians, the Chaldeans and the Chinese and that has not prevented scholars from writing excellent histories of the countries.

The plan of the present work is briefly as follows —

It is divided into four books, of which Book I treats of the occupation of the Punjab by the five tribes mentioned in the Rgveda, *viz*, the Yadus, the Turvasas, the Anus, the Druhyus and the Purus, Book II of their advance to the east and to the south from this central base and of the occupation of the whole of Northern India, Book III of the period extending from the expedition of Rama, the son of Dasaratha, who was the first to cross the Vindhya range, as given in the Rāmāyana upto the Mahābhārata war and Book IV of the time subsequent to the Mahābhārata war upto the rise of Buddhism.

BOOK I.

THE ARYAN CONQUEST.

Chapter I.

THE HOME OF THE ARYANS.

The history of the first of the periods referred to in the introduction is virtually the history of the early Aryan settlers, who, in times immemorial, came and settled in India, bringing with them a well developed civilisation and one of the most perfect languages viz. the Sanskrit. The question regarding their original home has been a source of much discussion and cannot even now be said to have been settled beyond controversy. The great Sanskrit scholar Prof. Max Muller was of opinion that these early Aryans came into India from Central Asia and that their original home was in Asia for the following reasons.*

“Firstly, we have two streams of language one tending south-east to India and the other north-west to Europe. The point where these two streams intersect point to Asia.”

“Secondly, the earliest centres of civilised life were in Asia.”

“Thirdly, we see in later times, large ethnic waves rising from Central Asia and overwhelming Europe. Such are the Huns in the fourth and the Mongols in the 13th centuries.”

“Fourthly, if the migration had taken place from Europe to Asia, particularly from Scandinavia, we should naturally look in the

* Max Muller.—Biography of Words and the Home of the Aryans p. 16-117.

common Aryan language for a number of words connected with maritime life. But this is not the case."

This theory was at one time generally accepted but, of late, its correctness has been impeached by various scholars*. Prof Rhys, for instance, is of opinion that the voice of recent research is raised very decidedly in favour of Europe though there is no complete unanimity as to the exact portion of Europe which should be regarded the early home of the Aryans. "The competition" he adds "tends to lie between North Germany and Scandinavia especially the south of Sweden x x x But I doubt whether the teachings of evolution may not force us to trace them towards the North, in any case, the mythological indications point to some spot within the Arctic circle'† This last is the view which Mr. Tilak has taken in his book entitled "The Arctic Home in the Vedas" and as this theory has excited a great deal of interest, we will consider the question somewhat in detail.

It will be readily admitted that the best way to consider the question is to note the characteristics or to use a logical expression, the differentiae of the Polar region which distinguish it from the temperate or tropical regions and then to consider if there are any references in the Vedic literature which can only be explained as having a reference to that phenomenon. As is well known, the Polar characteristics are —

- (a) The year consists of one long day and one long night.
- (b) There is only one morning and one evening, but the twilight whether of the morning

* See "A Literary History of India" by Fraser for the different views entertained by scholars regarding the original home of the Aryans as also "Origin of the Aryans" by Taylor—Chapter I.

† Rhys' Hibbert Lectures—pages 631-3.

the evening lasts continuously for about two months. It has been calculated that the year at the Pole consists of 194 days, 76 darkness, 47 days dawn and 48 twilight.

- (c) The stars do not rise and set but revolve or spin round and round, in horizontal planes, completing one round in 24 hours.

c. We will next see, if there are any references to these in the Vedic literature.

And first as regards the Arctic dawn. There are numerous indications in the Vedic literature which go to establish the fact that the ancestors of the Aryan race were familiar with this noteworthy character of the Arctic regions. For instance, we have in the Taittiriya Sam'hita VII 2,20 the threefold division of the dawn into the dawn about to rise, the rising dawn and the dawn that has arisen and separate oblations have to be offered to each. Now, as Mr. Tilak remarks, the dawn in the tropical regions is so short that there this distinction would be a distinction without a difference and it is therefore natural to conclude that the dawn which admitted such manifold division for the practical purpose of sacrifice was a long dawn. So again, in R̥gveda I, 113, 10, we have a hymn addressed to the dawn which is translated by Dr. Wilson as follows:—

“For how long a period, is it that the dawn has arisen? For how long a period will they rise? Still desirous to bring us light, Usas pursues the function of those that have gone before and shining brightly proceeds with the others.”

It is clear that the poet is here speaking of a number of dawns, some past, and some yet to come and the two ups are said to occupy a very long interval and this is

corroborated by what is said in the 13th verse of the same hymn, in which we are told that in former days, perpetually did the goddess Usas shine

Another hymn which may be noted here is hymn No 76 of the 7th Man dala of the Rgveda, where the poet after stating in the first two verses that the dawns have raised their banners in the horizon with their usual splendour, tells us that a period of several days elapsed between the first appearance of the dawn on the horizon and the actual rising of the sun that followed it We have a similar reference to it in Rgveda II 28, 9 which is as follows —

“ Remove far the debts (sins) incurred by me
May I not, O King, be affected by others
doings Verily many dawns have not fully
flashed forth O Varuna direct that we
may be alive during them ’

“ This hymn observes Mr Tilak “ was a riddle to the commentators Every dawn they saw was followed by sunrise and they could not understand how ‘many dawns’ could be described ‘as not fully flashed forth’ Sayana the learned annotator of the Vedas, explained it by saying that the reference here was to the dawn that had not yet dawned, or in other words, to dawns in the days to come But it will be seen that this interpretation is not satisfactory The poet is evidently speaking of things present and the meaning is that though many dawns have passed, the sun or has not yet emerged from below the horizon, an event which could only occur in the Arctic regions Lastly, it may be noted that according to Dr Muir, the dawn hymns are amongst the most beautiful of the Vedic hymns and the deity is considered by Macdonell to be the most graceful creation of Vedic poetry Now, it is not likely that the dawn in the tropical regions would have attracted the notice of the Vedic poets and it is

therefore natural to conclude that what inspired them was the beautiful phenomenon observable in the Arctic regions.

Next as regards the circular motion of the heavenly bodies, we have a reference to it in R̥gveda 61,3 where the poet sings "Wending towards the same goal, O newly born dawn! *turn like a wheel*" and there is a reference to it again in the Taittiriya Samhitā where the dawn is described as thirty sisters bearing the same banner moving on to the appointed place and *going round amidst songs*. Similarly, we have distinct references to long night and long day together equal to a year, which, as has been mentioned above is the third characteristic of the Arctic region. We will here note only two passages one from the Zend Avesta, the sacred book of the Persians and one from the Manu Smṛti, where the description is so clear as not to leave any doubt about its meaning. The passage of the Zend Avesta referred to is stanza third of Fargard I in which Ahura Mazda, the Creator describes to Zoroaster, His creation and the destruction thereof by Angra Mainyu the Spirit of Evil. It runs :—

The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaējō by the good river Daitya.

Thereupon came Angra Mainyu who is all death and he counteracted by his witchcraft, the serpent in the river and the winter, a work of the Devas.

There are ten winter months there, two summer months and those are cold for the waters, cold for the earth, cold for the trees. Winter falls in there with the worst of its plague *

* The Zend Avesta Part I p 4. (S. B. E. Series.)

There the stars, the moon and the sun are only once a year seen to rise and set and the year seems only as a day *

An equally explicit statement on the subject is found in the chapter of the *Manu Smṛti* dealing with the divisions of time. We are therein informed that a year of the mortal is a day and night of the gods, and Kullūka Bhatta in his gloss tells us that by "gods" are meant the regents of the universe placed on the North Pole †

It will thus be seen that there is enough evidence in the most ancient books of the Aryans to justify the conclusion that the original home of the Aryan race was in the Arctic regions. From this home, they migrated owing to over population and glaciation according to the *Zend Avesta* which mentions how the original home became insufficient to accommodate the increased population with their flocks and herds and how they ultimately occupied a territory double of that in which they first lived ○ It then describes the destruction of this fair region of the earth, "by severe winters which brought the fierce foul frost, which made snow flakes fall thick on the highest top of the mountains and in which three sorts of beasts perished, viz, those that lived on the top of the mountains, those that lived in the wilderness and those that lived in the bosom of the dale,‡" with the result that the Aryans abandoned this territory and occupied the northern half of Russia and the country lying in the same latitude. This tract of country, however, not being a fertile one, they had to migrate again to seek new home for themselves and fresh pasture ground for their cattle, and they separated into two branches of which one went

* The *Zend Avesta* p 20

† See the translation of *Manu Smṛti* by Sir W Jones.

○ The *Zend Avesta* Part I, (S B E) P 12 to 14

‡ *Ibid* p 16.

westward and occupied—those—territories—which the European branch now occupies and the other travelled eastward and occupied the territory mentioned in Chapter I of the *Vendidad viz.* Samarkand, Merv, Balkh, Kabul, Ispahan, Kandahar, Helmand, India and Rangs, identified by Dr. Haug to be the Caspian Sea but which according to Mr. Tilak is the same as *Rasā* mentioned in the Vedas along with the *Kubhā* (Kabul), the *Krumu* and the *Gomatī* as affluents of the Indus. As regards the order in which the names of the different countries occur, it is the opinion of some scholars that it denotes the actual route of the migration but this view is not accepted by others who think that the countries named are only meant to give a geographical description of ancient Iran. Whatever view is correct, it may at least be safely inferred that the countries named above were those which the Asiatic branch of the Aryans occupied and that Central Asia was the first territory in Asia in which they settled. From thence, a portion of them advanced southward and occupied the fastnesses of the Hindukush and thence advanced into India while the rest occupied the territory now known as Persia and Afghanistan. This accords well with the views of Dr. Grierson who is of opinion* that the Aryans wandered forth eastward from the original home of the Indo-Aryans, probably by a route north of the Caspian Sea. They settled in the country lying on the banks of the Jaxartes or the Oxus, and we may with some probability, name the oasis of Khiva as one of the most ancient seats of the Aryans in Asia. Thence, still a united people they appear to have followed the course of those rivers on the high lying country round Khokand and Badakhshan, where they separated, one portion marching south over the Hindukush, in the valley of the Kabul and thence into the plains

* Article on Language. Census of India. 1901.

of India and the other westward into what is now Merv and Persia

As regards the time when the ancestors of the Aryan race lived in the Arctic regions and the date of their migration therefrom Mr Tulak is of opinion* that they lived there in the interglacial period when the climate was *wild and genial* and that the glaciation referred to in the Zend Avesta is identical with that of the Great Ice Age which covered Europe with a sheet of ice several hundred feet in thickness. He finds it difficult to fix the time when this happened with precision. The American geologists hold that the glacial period ended and the post glacial period commenced 10,000 years ago, but English scholars such as Prof Geikie and others consider that this period is considerably underestimated and that the glacial period must have ended 80,000 years ago. The question has been very carefully considered by Dr Croll and shortly stated his view is that 'every long cold period in each hemisphere is interrupted by several shorter warmer periods and that when one hemisphere is under glaciation the other enjoys a warm and equable climate. This condition of things on the two hemispheres becomes reversed every 10,000 years or so. When the solstice passes the aphelion, the snow and ice gradually begin to diminish on the cold hemisphere and to make their appearance on the other. The glaciated hemisphere turns by degrees warmer and the warmer hemisphere colder and this continues to go on for a period of ten or twelve thousand years. It is probable that during the warm interglacial period, Greenland and the Arctic regions would be free from snow and ice and enjoying a temperate and equable climate.' If then we accept this view, we may conclude that the present condition began about 8,000 B C

* Arctic Home in the Vedas p 19.

and that the ancestors of the Aryan race left the Arctic regions at the time

We have next to ascertain when the Aryans separated. This is a somewhat difficult task but archaeological researches in Europe have placed some reliable information within our reach, and the discovery of the kitchen middens and the lake dwellings has furnished us with some useful data on the subject and as we know their date approximately, we can, by a comparison of the civilisation which they disclose, with that attained by the undivided Aryans fix the date we want.

And first as regards the kitchen middens. They may be defined to be heaps of shells, bones &c found in caves or clefts formed by the action of sea water which are found lying scattered over the whole of Europe. After a very careful scrutiny of the materials thus found, archaeologists have come to the conclusion that in the period to which they belonged, the races of Europe had not attained to the pastoral stage and subsisted generally by fishing and hunting. Prof Steenstrup is of opinion that they must have been formed some 10,000 to 12,000 years ago.

The lake dwellings are the earliest constructions raised by men for residence and may be described as habitations founded on piles driven in the bed of lakes. They are found in Switzerland, Germany, Austria, Hungary &c and from such articles as have been found therein, it has been ascertained that the dwellers therein knew how to till the ground, to cultivate wheat and barley, to manufacture ropes and mats and to weave—the last mentioned fact having been deduced from the universal presence of clay weights for weaving in these huts. It further appears that they had domesticated a number of animals such as horse, sheep, goat &c and these were

accommodated in stalls adjoining the huts occupied by their owners. The age of the oldest of these lake dwellings, according to Mr Morlot, ranges from 6,000 to 7,000 years. Since it has been ascertained with the aid of philology that the civilisation of the undivided Aryans was somewhat lower than that of the lake dwellers and higher than that obtaining in the period of kitchen middens, we may safely say that the Aryans were undivided in 8,000 B C.

At this rate, we get the following dates for the events mentioned above —

- (1) 8,000 B C to 7,000 B C Migration of the Aryans from the original home in the Arctic regions owing to overpopulation and glaciation and their separation into two branches the European and the Asiatic towards the close of that period
- (2) 7,000 B C to 6,000 B C The Asiatic branch continued to move slowly towards the east until they came and settled in Central Asia
- (3) 6,000 B C to 4,000 B C The settlement of the Aryans in the countries mentioned in the first Fargard of the Vendidad *

Looking to the dates generally assigned to the settlement of the Aryans in India and to their earliest work, the Rgveda, it would appear as if the dates given above are over-estimated. It is however possible to adduce facts other than those already detailed above in support thereof. Thus A. Schleicher a wellknown philologist, is of opinion that according to the laws governing the life of speech, the people speaking the Aryan language, must have

existed at least 10000 years ago.* Again, the period of 1000 years assigned to the 1st period is in conformity with what is said in the second chapter of the Vendidad† which states that thrice at intervals of 300 winters each, did the territory of the Aryans become over-populated with flocks and herds and with red blazing fires, so that Yima stepped forward towards the luminous space southward to meet the sun and made the earth grow larger by one third than it was before.

Lastly, the date of the settlement in Central Asia, synchronises with that assigned to Zoroaster‡ by such classical writers as Aristotle and Hermippus viz. 6000 B. C. Prof. Jackson indeed observes that this extraordinary figure is presumably due to the Greeks having misunderstood the statement of the Persians who place Zoroaster's millenium amid a great period of 12000 years divided into four cycles of 3000 years each. But in this connection, it may be noted that there is no mention in the Zend Avesta of cities famous during the Median period and of those tribes or nations that were commonly known in later times and this can be only explained on the ground that the Zend Avesta and its author flourished considerably before these tribes and cities rose into eminence.

* Quoted by Ihering in the *Evolution of the Aryans* p. 10

† The *Zend Avesta* Part I S. B. E. p. 10 to 15.

‡ Zoroaster—by Jackson p. 152; see also the *Civilisation of the Eastern Iranians* by Geiger.

CHAPTER II

EARLY CIVILISATION

Before giving the history of the settlement of the Aryans in India, it is necessary to give in brief an account of the leading features of the civilisation to which they had attained before they came and settled in India. It is convenient to divide it into two periods viz (I) B C 8,000 to B C 6 000 or the period extending from the date of their migration from their original home upto the date of their settlement in Central Asia and (II) B C 6,000 to B C 4,000 or the period extending from their settlement into Central Asia till their advent into India.

During the first of these periods, their civilisation was of a very primitive type. The general mass was divided into tribes, each of which was under a chief who guided its movements in times of difficulty and defended it from his neighbours. They possessed an elementary knowledge of agriculture and were familiar with the use of the plough, the expression for which 'vrka' which literally means a wolf in allusion to the plough tearing up the ground like the wolf tearing up its prey, points to the conclusion that they knew agriculture, when they were still in Russia, the wolf's well known habitation. It has however been ascertained on philological grounds that 'mānuring' was unknown with the result that the soil soon used to become unproductive and they had to migrate in search of fresh lands from one place to another at short intervals. They were acquainted with certain metals, especially copper (Sk *Ayas* Lat *Aes*) and silver (Sk *Rajata* Gk *Arguros* L *Argentum*) but it is not

possible to say if they had acquired the art of working them* Iron was unknown, as may be inferred from the fact that the word for it in the daughter languages is different. They were familiar with the art of constructing chariots (Sk. *Akṣa*; Gk. *Axon*; Latin *Axis-Aale*) and (Sk. *Chakra*; Gk. *Kuklos*; and Latin *Circus*, Zend. *Chakhra*, wheel, circle, &c) and with the art of constructing boats. (Sk. *Nau*; Gk. *Naus*; Latin *Navis*) and there is reason to believe that the art of weaving was also known. Their chief food was barley (Sk. *Yava* Gk. *Zea*) and they were addicted to drink (Sk. *Madhu*; Gk. *Methu*). They were familiar with a good number of domestic animals such as the ox, the bull, the horse, the sheep and the goat, and with wild animals such as the wolf and the bear.

In the matter of religion, the rudiments had begun to develop, their principal objects of worship, being the chief phenomena of nature viz. the Dawn (Sk. *Uṣas*; Zend. *Ushā*; Gk. *eos, auos*; Latin *Aurora*), the Sky (Sk. *Dyaus*; Gk. *Zeus*) and the Heaven (Sk. *Varuṇa*; Gk. *Uranus*). They also used to offer sacrifices (Sk. *Makha*; Gk. *Makhe, Makhaira*; Latin *Mactare*) which form such a prominent feature in the religion of the Hindus, the Persians, the Greeks and the Romans.

On the whole, however, they do not appear to have advanced beyond the stage of a pastoral nation and therefore the Zend Avesta speaks of Yima the reputed ancestor of the undivided Aryans as "the fair shepherd who made the earth thrive with flocks, herds and men". So also law was not developed when the Aryans were undivided and we therefore find it mentioned in the Vendidad that Yima

* Maxmuller — Biography of Words p. 180 and Ihering — The Evolution of the Aryan.

was at first asked to be the bearer of the law, but he declined the task which ultimately fell to the lot of the prophet Zarathustra

During the second of the periods noted above, their civilization attained a higher pitch and their settlement in Central Asia effected changes of an everlasting nature in their life. It is easy to determine the causes thereof. Before they came there, they had been roaming about in a country which was sparsely populated, if at all, and there was thus no obstruction in the way of their migrations. They now found themselves surrounded on all sides by a number of races with varying degrees of civilisation who would not have tolerated the least encroachment on their domain. They were thus constrained to give up their nomad habits and to adopt a settled life. Further, during this period they came into contact with a highly civilised nation of the time viz., the Babylonians who had acquired a great proficiency in architecture, in navigation and in the art of working metals and had made considerable progress in the study of the science of mathematics and astronomy, and as is natural, they soon profited by the progress, Babylon had made in these branches of knowledge.

The chief art which the Aryans learnt from the Babylonians was the art of working metals. It was known to the latter from the earliest times of which we have any record, having been introduced in the country by the people of Shumir and Akkad, the earliest inhabitants of the place, who in their turn had acquired that knowledge when they were staying near the Altai range which has long been famous for its rich mines of every possible metal ore. The principal metals known to them were iron, brass and gold, which were utilised by them in manufacturing utensils and ornaments. Swords and other instruments

were also made as may be inferred from the fact that the ancestors of Shumirs and Akkad are referred to in the Bible as forgers of every cutting instrument of brass and iron.*

Another subject which the Aryans learnt from the Babylonians was the science of astronomy. Opinion is however not unanimous on the subject. Lassen's view is that the Indians acquired the knowledge of it from the Chinese. Max Müller's opinion, on the other hand, is that the study of astronomy in India was indigenous and this is also the opinion of Dr. Thibaut, according to whom what gave the first impulse to astronomical observations was the want of some rule by which to fix the right time for sacrifice. "Urged by the want" he observes "the priests remained watching night after night, the advance of the moon through the circle of the nakṣatras, and day by day, the alternate progress of the sun towards the north and south with the result that they became acquainted with the correct position of the stars and obtained a perfect knowledge of the solar zodiac as also of the lunar zodiac with its 27 nakṣatras or the 27 constellations."

The tendency of later writers† however is to regard Babylon as the place where the science was first studied it having been ascertained that they were familiar with the solar zodiac as early as 5000 B.C. and that they were the first to invent the zodiac, gnomon and clepsydra and to divide the day into the hours, we now use. Two other facts point to the same conclusion viz., that the length of the longest day is the same both in the Indian and the Babylonian accounts and the Vedic year like the Babylonian's

* See the Evolution of the Aryan p 22-5.

† See Macdonell—Sanskrit Literature p. 425.

Macdonell & Keith's Vedic Index of Names and Subjects.

is a solar year of 360 days, an intercalary month being added every six years to bring their calculation in harmony with actual facts. It is also a noteworthy fact that there is no mention in the *Rgveda* either of the astronomer—who is referred to first in the *Yajurveda*—or of the lunar mansions, all that it refers to are the phases of the moon viz. *Raka*, or the full moon, *Gungu* or the new moon and *Simvāli* or the last day before the new moon but this evidently is the result of ordinary and not a scientific observation. It is indeed true that the Aryans after they came and settled in *Indra*, made considerable progress in the study of the science and carried it to a perfection to which the Babylonians did not attain but in this, there is nothing strange for there are a number of instances in which a nation who owed its first knowledge of science to another subsequently improved upon it and became proficient therein.*

Lastly, the Aryans learnt from the Babylonians the science of astrology. The Babylonians firmly believed that stars were divine beings, possessed of intelligence and will and that they ruled and shaped the destinies of men, their influence depending upon their movements, their position in the sky and their combinations. They also believed in divination or the art of divining or foretelling future events from signs and omens, based upon the belief that every object of animate nature was possessed by a spirit and that the higher powers ruled the affairs of men to the smallest detail. The Aryans when they came in contact with them in Persia readily learnt these things from them and they still firmly believe in its efficiency.

* See the History of Sanskrit Literature by Macdonell P. 425 6

CHAPTER III.

THE SEPARATION OF THE PERSIANS AND THE INDIANS

While the Aryans were learning from the Babylonians the arts and sciences mentioned in the preceding chapter, the institutions peculiar to them were also undergoing a steady development. We have, for instance, seen that the system of offering sacrifices to various gods and divinities formed an important feature of their religion from the earliest times and it was now considerably expanded and priests called *Hotr*, *Adhvaryu* and *Atharvan* corresponding to the *Zuotar*, *Rathwi* and *Āthrava* of the *Zend Avesta* were specially trained up for the purpose. Again, the Vedic rite of *Isti* which consists of a series of invocations of several deities, accompanied by the offering of the sacrificial cakes and *Āhuti* which means the invocation of a deity within the limits of *Isti* and which are identical with *Ishti* and *Āzūiti* of the *Zend Avesta* began to be systematically performed. The labours of Dr. Haug have further disclosed the fact that the *Agnistoma* ceremony which as its name indicates consists in the praise of *Agni* bears a particular resemblance to the *Ijashne* ceremony of the *Parsees* and that the *Afingān* ceremony of the latter is similar to the *Āpri* ceremony of the *Vedas*.

Besides the sacrificial rites, we find that mythology which forms so important a feature in the early stages of the life of a nation gradually assumed a definite shape during the period we are considering and we therefore find a number of myths common to the sacred writings of the *Hindus* and the *Parsees*. The most well-known of them is that of the demon *Vṛtra*—the demon of darkness—slain

by Verethraghna of the Iranians and Vrtrahan : e Indra of the Indians. Another myth equally old is that of Thraetaona, the Trautana of the Vedas and Fredun of the Shahnameh who is described to have severed the head of a giant from his shoulders and thus relieved the people from his tyranny (R. V. 1.158.5). Again, Kava Us-the the Km Kaus of the Shahnameh who is according to the Iranian legends a ruler of ancient Iran and one of their greatest heroes has been identified with Kava Us-mi, an epithet of Indra in the Rgveda, and Thrita described in the Zend Avesta as the first physician and a curer of the diseases created by Ahurman is identical with Trita of the Vedas. It is interesting to note that even at this early period, the Indo-Iranians had begun to speculate about the origin of the world, so that while among the Hindus, Prayapati is said to have created the world by uttering the words of the man addressed to Agni (A. B. II. 5.33.34), among the Iranians, Ahura Mazda is said to have created the world by the Yathihuhunrya prayer *

It has been also ascertained with the aid of comparative philology that many gods of the Vedic pantheon had begun to be worshipped in the Indo-Iranian period. The most prominent of this is Mitra, the sun, identical with Mithra of the Persians. Aryaman the same as Airyaman of the Zend Avesta who is believed to preside over marriage is another deity who was worshipped in those times. So also the Vedic god Vayu is the same as the spirit of Vayu of the Zend Avesta and Aramiti is identical with the archangel Armaiti.

Hundreds of years passed on in peace and quietude till at last a sharp schism arose amongst them. While

* Haug's *Antareya Brāhmana* Vol. II p. 143

one section true to the traditions of the past was inclined to polytheism and to worship the various powers of nature as Devas, another was inclined to monotheism, and came to the conclusion that there was after all one great principle which guided and controlled the universe and whom they distinguished by the name of Ahura Mazda. Two great parties thus came into being, familiar to us as the Devas and the Asuras and so called after the deities they worshipped. The Satapatha Brahmana has preserved to us a brief yet unambiguous account of this ancient feud and we quote it in extenso, for the information of our readers *

12 "The gods and the Asuras both of them sprung from Prajapati, entered upon their father Prajapati's inheritance to wit, speech truth and untruth both truth and untruth they both of them spoke the truth, and indeed speaking alike, they were alike

13 The gods relinquished untruth and held fast to truth and the Asuras relinquished truth and held fast to untruth

14 The truth, which was in the Asuras beheld this and said "verily the gods have relinquished untruth, and held fast to truth well then, I will go thither. Thus it went over to the gods

15 And the untruth which was in the gods beheld this and said, verily the Asuras have relinquished truth and held fast to untruth well then, I will go thither. Thus, it went over to the Asuras

16 The gods spoke nothing but truth and the Asuras nothing but untruth. And the gods speaking the truth diligently were very contemptible and were very poor, whence he who speaks the truth diligently becomes

* Satapatha Brahmana IX. 5. 1 (S. B. E. Vol. XLIII p. 257)

indeed very contemptible and very poor but, in the end, he assuredly prospers for the gods indeed prospered.

17. And the Asuras, speaking untruth diligently throve even as salt soil and were very prosperous; whence he who speaks untruth diligently, thrives indeed even as salt soil and is very prosperous but in the end he assuredly comes to naught for the Asuras indeed came to naught.*

As might be expected, similar passages are also found in the sacred scriptures of the Parsees, though there the Devas are mentioned as following the unrighteous path. Thus, it is stated in *Yasna xxx, 3 to 6*.

"Between these two, the Devas chose not aright, even though when they came to inquire we showed them their error. But they showed the worst mind and worked together with Aeshem to harm man in this world."

"But O! Ye Devas, ye all are the progeny of the bad mind. For the Bad Spirit Akoman has assigned to you, the irreligious one of bad thoughts, bad words and bad deeds, as a ruler" (*Yasna XXXII 3 and 5*).

Besides this, other facts also point to the deadly conflict between the two sections. Thus, the word *Ahura* which in the *Avesta* means the Lord and is the name of the supreme God came to mean a demon in *Brāhmanical* literature, and the word "*Deva*" which means 'a god' among the Indians became a synonym for 'a demon' among the Persians. Again, *Indra* who is the principal god of the Indian pantheon is referred to as a fiend in the *Avesta*.†

The struggle once begun became keener by degrees and the gulf which separated the two parties became

* For a different view, see the Introduction to the *Zend Avesta* (S. B. E. series Vol. IV.)

wider and wider. The Asuras were successful at first for as the Aitareya Brāhmaṇa says, the Devas and the Asuras fought in the eastern direction; there the Asuras defeated the Devas. They then fought in the western direction; the Asuras defeated the Devas again. They fought in the northern direction; the Asuras defeated the Devas again. The Devas were therefore compelled to take refuge in the north-east (of ancient Iran) and from thence, they found their way to India.

CHAPTER IV

THE ORIGINAL INHABITANTS OF INDIA

When the fair complexioned Aryans in search of a new home crossed the Indian frontier, this vast peninsula was inhabited by a dark skinned people called Dasas or Dasyus in the Rgveda and known to us as the Dravidians. Very little information is available regarding their early history. It is the opinion of some scholars that they are related to the aborigines of Australia and this view gets support from the fact that there is some resemblance between the numerals in Mundari and certain Australian dialects but it has been ascertained after a comparative study of the character of Australian and Dravidian crania that no such relationship really exists. Another question pertaining to them is whether they are indigenous or have come into India from elsewhere. Sir William Hunter is of opinion * that there are two branches of them viz, the Kolarians speaking dialects allied to Mundari and the Dravidians proper, whose languages belong to the Tamil family and that, of these, the former entered India from the north-east and occupied the northern portion of the Vindhya tableland and the latter found their way into Punjab from the north western passes. Thence, they advanced and on meeting the main body of the Kolarians, they scattered them near the Vindhya range and continuing southwards, occupied the southern portion of the peninsula. This is also the opinion of Mr Howitt† and he holds that the theory that the Kolarians came from the east becomes established from the fact that they

* Indian Empire p 64

† J R. A S 1888-89.

themselves say that they did so, from the fact that the most powerful and purest Kolarian tribes are found in the east and because their languages are allied to those used near the Brahmaputrâ and the Irâvâdi by the Kambojans and the Assamese. He is also of opinion that they are the earliest settlers and that they were the first to clear the forests with iron weapons and even stone implements, as may be inferred from the great number of stone axes found in various localities occupied by them.

The correctness of these conclusions is however doubted by Sir Herbert Risley*. He is of opinion that the distinction between the Kolarians and the Dravidians is purely linguistic and does not correspond to any difference of physical type and that it is extremely improbable that a large body of very black and conspicuously long headed type should have come from the one region of the earth which is peopled exclusively by races with broad heads and yellow complexions. He is therefore of opinion that their geographical distribution, the marked uniformity of physical character among the more primitive members of the group, their distinct languages, their stone monuments and their retention of a primitive system of totemism justify us in regarding them as the earliest inhabitants of India of whom we have any knowledge. There is thus a strong difference of opinion on the subject and the question is still regarded as open †.

We will therefore leave the region of remote antiquity to which ethnological considerations take us and as we come within the range of historic times, the Dravidians appear before us as enterprising traders carrying on a thriving trade with Babylon, Palestine and other countries in the west, in those commodities for which their country

* The People of India p. 47

† See Imperial Gazetteer Vol. I. p. 382.

is even now famous, viz Malabar teak, sandalwood and ivory Thus, a piece of the former was found in the ruins of Mugheir, the ancient Ur of the Chaldees, built by Ur Ea, the first king of united Babylon who ruled not less than 3000 B C Gold, precious stones, peacocks and aloes were also exported and we have a distinct reference to them in the Book of Kings where the ships of Solomon are said to have gone to Ophir and returned laden with these articles Philology has further disclosed the fact that the word for peacock in the Hebrew texts of the Bible viz 'Tuki' is derived from 'Tokei' the ancient poetical Tamil Malayalam name of the peacock, meaning the bird with the splendid tail and that the Hebrew words 'ahalim or ahaloth' for the fragrant wood called 'aloes' in the Proverb VII 17 is derived from the Tamil Malayalam form of the word 'Aghil

The intercourse between the two countries was however by no means one sided so that while the Dravidians exported the commodities mentioned above to Babylon and the country in the neighbourhood, they imported from that country some of their notions of religion and mythology For instance, it is generally believed that the Dravidians' worship of the Earth as the giver and maintainer of life and of the serpent Sesa as the earth gods special emblem was borrowed by them from the Akkadians who worshipped their supreme god Ea at his holiest shrine at Eridhu in the form of a serpent It is also believed that they were the first to import into India, the Babylonian story of the Flood—but of that hereafter

It is difficult to ascertain what was the route of the intercourse between the two countries Of the routes now known, it is not likely that they would have used one via the Indian ocean for neither the Babylonians nor the

Dravidians seem to have been so far advanced in civilisation as to construct ocean going vessels. The only other route is that along the coast from Malabar to Sindh and thence to Babylon by the Persian Gulf and it appears that this was the route actually used because the account of the Greek historian Arrian mentions a maritime city named Patāla as the only place of note in the delta of the Indus and he adds that this city which was the capital of a king of the Snake race tracing descent from Vāsuki was the centre of trade between Babylon and India. This is also the opinion which Dr. Caldwell takes in his Comparative Grammar of the Dravidian Languages,* and it derives great support from the fact that even now in the neighbourhood of Patāla, a language Brāhui is spoken which is undoubtedly a Dravidian language and which we must evidently regard as a relic of the time when the Dravidians occupied the country. It has also been ascertained that the Babylonian term for muslin is sindhu and it may be inferred that it was so called after the country from which it was exported, just as the word 'muslin' itself is derived from Mosula city of that name on the Tigris.

The question along with the cognate subject of the art of constructing boats and ships has also been considered in detail by Mr. Hewitt in his book "The Ruling Races of Prehistoric Times" and as his remarks throw a flood of light on the subject we quote the same in extenso. "The Dravidians" he observes "like the stone men of Europe made use of the timber growing on the river banks and on the hills of the Malabar coast to build boats and vessels in which they could navigate the river reaches and make their way along the coast. It was they who first

* P. 172.

discovered the great commercial advantages possessed by the valley of the Tāpi and the Narmadā and made at the mouths of those rivers the settlements which grew into the great exporting harbours of Surpāraka (Surat) and Baragya (Broach). The first great emporium of foreign trade was Dwārakā, the extreme western point of the peninsula and from thence, they started on coasting voyages which led them along the shore of the bay which since that time has become the delta of the Indus and founded Patala (referred to above). Thence they made a fresh starting point for these voyages which ultimately led them to the Persian Gulf and the Euphratian countries."

As regards the internal organisation of the Dravidians, it appears that they were the originators of the system of the village communities*. Thus, Mr Howitt while discussing the possibilities of the races who could have founded the system is of opinion that "as wherever we find these communistic villages, we find the village religion based on tree worship, the first villages must have been organised by a people to whom trees were the home of the gods. The original system on which these have been founded must therefore have been elaborated by a forest people and could not have originated in those countries which were the seat of the best known ancient ruling empires, Assyria and Egypt, for, in these treeless and rainless lands, no forest races could ever have founded the network of confederated villages which were to grow into the later empires, and the rule of these countries must necessarily mark a later stage in human progress, for they owed their prosperity to maritime trade and acknowledged this and the foreign origin of their supreme gods by carrying them in ships called arks in all religious processions. It is also perfectly impossible that the

* See Baden Powell *The Indian Village Communities* p. 162

Indian forest aborigines could have learnt how to organise their villages from the forest and the hunting races of Europe and Asia Minor for till the capacities of India as a wealth producing country had been developed by its own agriculturists, there was nothing to tempt the northern races to leave their own lands and cross the mountains and deserts which intervened between them and India. It is also equally impossible that the exact identity between the village communities of India and Europe could ever have existed unless they had a common origin. It therefore follows that agriculture was first systematically practised on a large scale in the forest lands of Southern India and that it was emigrants from thence who carried with them, the rules of the village communities as they progressed northwards."

These are words clear and emphatic from a person who has devoted himself to the subject, in favour of the Dravidian origin of the system. As regards its details, we may, having regard to the possible numbers of the earliest agricultural tribes as well as to the immense area of the country, conclude that the villages were scattered in the jungle clad plains at considerable distances apart but within certain general boundaries of clan territory. Each village group contained a number of household or family holdings, the holdings being large or small as the means and requirements of each suggested and for every such group, there was a village chief for whom along with the national deity, special land was reserved. The various chiefs were naturally linked together by the necessity of a common action for the protection from outside but beyond this, they were independent of others. As might have been expected, the necessity of water for sustaining life made them always select sites on the banks of rivers and

rivulets and we therefore find many a chieftain of the Dasyus whose names have been preserved to us in the R̥gveda described as living near rivers or streams. Thus one chieftain by name Kuyava is spoken of as living on the river Śīfā and one Kṛṣṇa on the banks of the Aṁsumatī while a third named Ayu on the banks of the Aṇjasī, Kulisī and Virapatnī.

The land was cultivated not by the plough but by hand labour with pointed sticks, the use of cattle for purposes of agriculture being impossible in the tiger haunted forests of the earliest settlers. Rice was the chief crop grown and as the Greek word for it 'orusa' is derived from the Tamil 'arisi' it may be inferred that it was exported by them to foreign countries from the earliest times.

Their family system was essentially matriarchal. There was no marriage between individuals but the women of one village united with the males of the neighbouring villages and their offspring resided in the village of the mother. The mother was thus the natural guardian of the children born of her and all the children in the village stood in the relation of brothers and sisters between whom marriage was prohibited. Such system contrasted strongly with the system of marriage which obtained among the Aryans whose family was based on the patriarchal system and consequently when the Aryans proceeded to the south of the Vindhya range where these customs were followed in all their nakedness, these customs attracted their attention and notices regarding them are found here and there in their literature. Thus in the passage describing the advance of Sahadeva,* one of the five Pāṇḍava brothers towards the south, it is mentioned that there

* Mahābhārata-Sabhā Parva. Chap XXXI.

men were not obliged to confine themselves to one ad, and in another, Karna, Arjuna's rival denounces ālilika women for acting as Dravidian women do by going in indiscriminate concubinage, drinking spirits, and singing and dancing in public places, dressed and undressed.* Besides the Dasyus, the Rākṣasas also called the Rāṭudhānas are frequently referred to in the R̥gveda. It is difficult to say if by this term is meant a race of people distinct from the Dasyus. According to Prof. Max Müller, the word 'Raksas' originally meant strong and powerful but it soon came to be used in the sense of a giant and a barbarian and the Rākṣasas are therefore described as flesh-eaters and even as raw eaters—the cooking of meat being a distinguishing feature of civilised nations and being frequently invested with a sacrificial character. They are also called "anagnitra" i.e. those who do not keep the fire and Mūradevas or worshippers of mad gods and the term 'Rākṣasas' is therefore often applied in the later literature to denote the aboriginal people who were hostile to the Sanskrit speaking Indians, who differed from them in civilization and religion and who inhabited the southern coast of India and the island of Ceylon. A peculiar trait about them was that though they were considerable in numbers, they did not, like the Dasyus, engage in decisive conflicts with them but carried on a sort of guerilla warfare attacking them at night, plundering their property, carrying away their cattle and disturbing them in the performance of their sacrifice. Their complexion was black and they had distinct ethnographic peculiarities being woolly haired, thick tipped and fierce in appearance.

* Karna Parva Chap. XL—XLV.

Another people referred to in the Rgveda are the Pisachas described to be reddish in appearance and uttering fearful yells (RV I 133 25). It does not give us any further particulars but from the researches made by Dr Grierson it appears that a language called Pisacha is still spoken in the small tract of country between the Punjab and the Hindukush mountains and that it possesses an extraordinarily archaic character words being still in every day use there which are almost identical with the forms they assume in the Vedic hymns and which only survive in a much corrupted state in the plains of India. We may therefore identify the tribe speaking the language as the descendants of this primitive tribe. The most precious inheritance which we have received from them is the Bilhat Katlā which tradition says was originally written in the Pisacha language and from that translated into Sanskrit.

Two other races mentioned frequently in later literature though not in the Rgveda are the Nagas and the Yaksas. Of these, the former are probably identical with the Nagas at present inhabiting Chota Nagpur and the country in its vicinity but who during the early period of Indian history were distributed over the whole of India and were specially powerful in the country near the mouth of the Indus, near the Vindhya range and in the south. From the records of the Buddhists it also appears that they were in occupation of the northern and western parts of Ceylon when the island was visited by Buddha in the 5th year of his mission. Although they are generally described in the Puranas and in similar literature as human beings with the body of serpents, they are never represented in this manner in the Sinhalese carvings but are painted like ordinary human beings.

except that they have behind or at the side the cobra's head with outspread hoods

The Yaksas, the Yakkhas of the Pāli literature, are mentioned sometimes in the Rāmāyaṇa and the Mahābhārata and frequently in the Buddhist writings but not in a way which would enable us to have any definite idea about them. All that can be gathered regarding them is that their king was Kubera and that he was ruling in Ceylon before Ravana dispossessed him of his kingdom and established his authority in the Island. When the Indian prince Vijaya who was the first to go and settle in the country went there in the year of Buddha's death he found them inhabiting the island in large numbers and it was not until he married a Yaksa princess that he was able to overcome them and establish his superiority in the place.

In addition to the people mentioned above the Āitareya Brāhmaṇa gives the names of some minor tribes staying in particular localities viz the Nīchīyas and Apīchīyas living on the western coast, the Andhras living to the south of, the Vindhya range and the Pundras, Sībaras, Pulindas and Mūtibas scattered over the remaining part of the country. A people called Nisādā are also mentioned as staying near the Vindhya range, and they are probably identical with the Bhils of modern times.

CHAPTER V

THE CONFLICT BETWEEN THE ARYANS AND THE DASYUS

It is difficult to ascertain the route by which the Aryans crossed over to India. However as the Rgveda mentions chiefly the five rivers of the Punjab *e g* Vitasta Asikni Parusni Sutudni and Vipas' (corresponding to the modern Jhelum the Chenab the Ravi, the Sutlej and the Bias) and there is no reference to any other rivers of India except to the Ganges and the Yamunā which are spoken of as forming the easternmost limit of their settlement, it may be safely assumed that Punjab was the first territory they occupied. This inference is strengthened by the fact that the mountains spoken of are situated in the same locality *viz* the Mūjavat situated to the south west of Kashmīr and the home of Soma, the Triśakud known as Trikuta in later times through which the Asikni flowed and the Navaprabhāranisana, identified to be the same as Naubandhana on which Manus ship rested according to the Indian Story of the Flood.

As regards the details of the contest between the Aryans and the Dasyus, the Rgveda forms the only source of our knowledge and we learn therefrom that while there were on the one hand the original inhabitants of India fighting desperately for the land they had long possessed, there was launched against them a sturdy race firmly believing in the dispensation of a higher Providence and impelled by that enthusiasm which always characterises a young and rising nation. Oft has this happened in the History of India and the result has uniformly been

that the old inhabitants have succumbed to the attack of the invaders. The fate of the Dasyus was the same; they were overpowered and the Aryans occupied their place.

The task before them was however by no means easy. Surrounded on all sides by the Dasyus and unacquainted with the topography of the country, they often used to find themselves in a difficult position and fervently did they pray to God to protect them, to give them success and to destroy the foe. Thus in one of the hymns, they pray, O ye gods! we have travelled far and lost our way and come to a region where cattle do not pasture. The extensive region gives shelter to Dasyus only. O Br̥haspati, lead us in our search for cattle. O Indra! show the way to your worshippers, who have lost the way." In another hymn, they say "we are surrounded on all sides by the Dasyus. They do not believe in anything; their rites are different; they are not men. O destroyer of foes, kill them. Destroy the Dāsa race." In a third hymn, the poet says "Distinguish between the Aryans and those who are Dasyus, chastising those who observe no sacred rites, subject them to the sacrificer."

They had frequently to contend against heavy odds. Thus Dāhliti, an Aryan chieftain had to fight with thirty thousand Dāsas, and in another hymn, Indra is thanked for having crushed twenty kings of men and their sixty thousand and ninety nine followers. A chieftain named R̥jis'van is said to have blockaded a hundred cities of Vangr̥da and a heroic king Kutsa to have slain fifty thousand black complexioned enemies in battle, so that the earth—as the poet graphically puts it,—became the burial ground of the Dāsas.

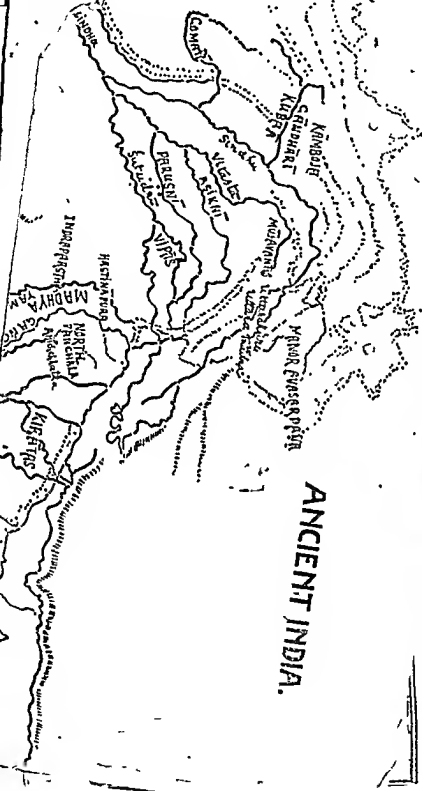
Unable to resist the attack of the Aryans, the unfortunate Dasyus sometimes used to take shelter under for-

tresses called "Purs", but the energy of their enemies was equal to the occasion and a number of them were either destroyed or set on fire. Thus Indra and Agni are said in one place to have shattered by one effort ninety castles belonging to the Dasyus and another hymn addressed to Indra mentions that he destroyed hundreds of unequalled castles of the Dasyus Śambara. Some of these castles are described as made of stone and some of iron and there is in one place, a reference to the moving castles of Srusna. It is however difficult to say whether the reference in the above passages is to artificial fortifications or to natural mountainous barriers behind, which we may well imagine, the Dasyus concealed themselves. The latter view is probably the sounder because there is nothing to show that the Dasyus were so much advanced in civilisation as to construct regular fortifications. In fact, had they known the art, it is a question if the Aryans who were comparatively small in number, would have succeeded in vanquishing them, as they ultimately did.

The wealth of the Dasyus naturally fell into the hands of their Aryan conquerors. We are for instance informed in one place that surrounding those (Asuras) who had carried away Dabhiti, Indra burnt all their weapons in the blazing fire and presented him with cows, horses and chariots and in another place, it is stated that Indra hurled down Śambara from the mountains for the sake of Atithigva, bestowing great wealth by his power (R. O. I 130. 7.) In one hymn, the priest piously exclaims 'kill all those who make no oblations, though difficult to destroy and who cause thee no gladness; give us their wealth; the worshipper expects it' (I. 176-4).

It will thus be seen that the picture which the Vedic hymns present to us of the struggle between the

ANCIENT INDIA.



5 O Gāṅgā ! O Yamunā and Sarasvatī and Sutudrī and Parusni, share thus my praise among you ! O river combined with Asiknī ! O Vitastī ! O Ārjukiṃyā (Beas) combined with the Sasonā (Indus) hear my words

6 O Indus ! first thou flowest united with Tristāmā, then with Susartu and Rapti and the Soti. You unite Krumu (Kurum river) and Gomati (Gomāl river) with Kubha (Cabul river) and Mohatnu. You proceed together with these rivers

7 The irresistible Indus proceeds straight, white and dazzling in splendour ! She is great and her waters fill all sides with mighty force. Of all the flowing rivers, none is flowing like her. She is wild like a mare, beautiful like a well developed woman

8 The Indus is ever young and beautiful. She is rich in horses, in chariots, and in garments, she is rich in gold and is beauteously clad. She is rich in cows and in wool and in straw, and has covered herself with sweet flowers

9 The Indus has fastened horses to her easy chariot and has brought food therein to us. The greatness of the chariot is extolled as mighty, it is irresistible and great and rich in its fame

As remarked by Prof Max Muller, the hymn shows the widest geographical horizon of the poets of the Rgveda, confined by the snowy mountains in the north, the Indus and the range of the Suleman mountains in the west, the Indus or the sea in the south and the valley of the Jamna and the Ganges in the east. Beyond that the world though open was unknown to the Vedic poets

The chief tribes who came and settled in India, judging from the frequent reference to them in the Rgveda were the Purus, the Turvasas, the Yadus, the Anus and

the Druhyus referred to collectively as the five tribes. Of these, the Purus settled on the banks of the Sarasvati, a tributary of the modern Sutlej which has since lost itself in the sands, the Anus were settled on the Parusni and the priestly family of the Bhrgus lived with them and the Druhyus lived in their neighbourhood. The names of certain other tribes are also mentioned, the more important among them being the Gandharis settled in the north west of India the Trtsus, the Matsyas and the Srnjayas. They were often at war with one another and we have reference to it in many a hymn of the Rgveda, the most wellknown of these being that which describes the battle of king Sudas, the leader of the Trtsus and his allies the Srnjayas with the Druhyus, the Anus, the Turvas'as, the Matsyas and the Bharatas (VII 18 6). The battle was fought on the banks of the Parusni and the latter confederation was repulsed with heavy loss, as they attempted to cross the river.

CHAPTER VI.

POLITICAL ORGANIZATION

The political organization of the Aryans during the period of the Rgveda was modelled on the tribal basis. The family was the unit and a number of these formed the sub-clan, the tract they occupied being known as 'grama' and their head being called the gramani. The sub-clans united together made the clan and the territory occupied by them was called a Vis' or settlement, and their chief the Vis'pati. Over the head of these Vis'patis was the Raja, the leader of a number of clans which collectively constituted the tribe.

As regards the distribution of lands, there is nothing in the Rgveda to show that the community as such held any land. On the other hand, what little evidence there is goes to establish the fact that the tenure of land was individual, each field being measured and an uncultivated strip of land being left between two fields. The village is moreover regularly contrasted with the Aranyaka or forest and its animals and plants with those that lived or grew wild in the woods. Besides the peasantry, the village also contained smiths, carpenters and chariot makers.

Being not firmly established and having still to wage a continuous war with the Dasyus, the chief concern of the leaders of these tribes was to concert measures for the defence of their territory from the attacks of their enemies and the acquisition of fresh territory by the strength of their arms, whenever there was an opportunity to do so.

Every chief therefore fixed the quota which his clan or sub-clan had to contribute for the common welfare and led them on to the field of battle. The king did not yet possess any such distinctive rights as are generally attached to kingship and was only regarded as 'primus inter pares'. His revenue consisted of whatever he achieved by his own exertions, although whenever there was an occasion to do so, contributions and gifts were offered to him. He also kept to himself a considerable part of the booty acquired by him in war or in a successful foray and of the tribute exacted from a defeated adversary.

A question about which there is some difference of opinion is whether the kingship was hereditary or elective in these primitive times. Some scholars are inclined to think that it must have been hereditary because in the Rgveda, the regal power is spoken of as being veeted in one and the same family *e.g.* the Purus, the Trtsus &c. On the other hand, there is a reference to persons electing the king in hymn 125 of the tenth book and also in another hymn, containing the benediction pronounced on the king at the time of his accession to power. It has been translated as follows —

'Be with us, I have chosen thee, stand steadfast and immovable,
Let all the people wish for thee let not thy kingdom fall away.
Be even here fall not away, be like a mountain unremoved,
Stand steadfast here like Indra's self and hold thy kingship in thy grasp.

Firm is the sky and firm the earth and steadfast also are these hills.
Steadfast is all the living world and steadfast is the king of men.

On constant Soma let us think, with constant sacrificial gifts:
And then may Indra make the clans bring tribute into thee alone.

These verses suggest the inference that the kingship was elective at the time and this is perhaps the correct view for in those times, it was of the utmost importance that the king who was their leader in war and their chief counsellor in peace was a man of real talents and sound ability and as is wellknown, a person deriving his title by heredity was less likely to fulfil these requirements than one who was elected

As the individual looked to his clan or tribe for the rectification of any wrong done to him and as every question pertaining to the joint interests of the clan or tribe was settled by the members thereof meeting in 'sabha' or 'samitis', no division of the work which is generally attended to by kings had yet been effected or was indeed necessary. Administration of criminal justice had also not been organised, the system that was in vogue being that of wergeld according to which those who were wronged were at liberty to chastise the offender

The person next in importance to the king was the Purohita. Not only was he a prominent figure on the occasion of all religious ceremonies but he was also rising into fame as a composer of those hymns which led his people on to victory. As has been well observed* "not by the king's valour nor by his wellknown heroic might nor by the impetuous rush of the conquering tribes was victory to be gained. It was the incantation of the haughty Purohita who summoned the gods to hover near and win the day that cheered on the clansmen and made them secure of victory." His prayers, they devoutly believed even made the mountains lower their heights and the rivers to divide into two and we have a very interesting picture of these peculiar ideas in a hymn in which

* A Literary History of India by Frazer

Viśvāmitra asks the rivers Vipās' and Śutudrī to allow the army of the Bharatas and his confederates to pass through them. The verses in the beginning give a description of the two rivers and this is followed by a dialogue between the rivers and the sage.

"Down from the mountains in merry race like two mares 1st looss or two comely mother kine at play, Vipās' and Śutudrī run along carrying their milk-like waters.

2. Spurred on by Indra like swift charioteers, ye hasten to the mighty mass of waters; with swelling waves, ye beautiful ones run close to one another.

3. I went down to the most motherly of streams, to Vipās', the wide, the fair—to the two that, like a pair of mother kine fondling their calves, wander along to meet in one broad bosom.

4. Swelling with sweet waters, travelling along towards the god-created bosom, naught can stay our swift current: what is the wish of the bards that he calls to us rivers?

5. Hark to my devout song and stay your course for a brief rest, ye holy ones; to you rivers calls my heart's loud prayer: with longing I call out to you, I, the son of Kus'ika.

6. He whose arm bears the lightning, Indra, broke the way for us, killing Vritra, who shut in the waters; the beauteous Savitar, the god, guides us on; following his lead, we spread our water wide.

7. This heroic deed be praised for ever more, Indra did when he cut the Serpent in pieces. Wit

lightning, he struck the robbers, the waters sped away whither they longed to go

8 Forget never, O Baid this word of thine let the latest generations hearken to it, give us a loving word in thy songs, O poet let us not be forgotten of men and honour shall be paid to thee

9 Hear then, sisters what the poet says I came to you from far with loaded waggons Now bend ye low give me an easy ford let not your waves touch my axle-tree, O rivers

10 We will heed thy word, O Rsi that com'st to us from far with loaded waggons I bend low before thee as a willing slave as to her lord submits the bride

11 But when the Bharatas host, animated by Indra and full of ardour has quickly forded thee, then let the current shoot up again with arrowe fleetness this is the boon, I beg of you, ye holy ones

12 The Bharatas, filled with ardour of battle, have crossed the bard did win the rivers favour Now swell, now grow rapidly to end the work, and hasten onwards with well filled beds '*

That the people should believe that the Purohita had the power to work such miracles was in itself sufficient to make him popular with them but, besides this, there was another cause which contributed to the same effect viz that the Aryans were at the time we are speaking of, slowly emerging out of the theological stage in which the human mind interprets all causation in terms of the direct activity of a god or gods and were steadily attaining to the second or metaphysical stage, wherein no one was more qualified to guide them than the priestly

poet Moreover, being free from the anxiety of the state he had both the time and the inclination to think of and to work out the problems which conduced to the welfare of the people and these facts while they on the one hand continued to increase the influence which he already possessed over the mind of the people, on the other hand made it incumbent on the king to consult him in all affairs of state and he became the trusted adviser of the king and the spokesman of the people

The priest has thus played a very important part in the History of India and the names of the priestly families who attained to distinction have been naturally enough preserved to us as carefully as those of the ruling dynasties Chief among them were the dynasties founded by Vis'vâ mitra, Vasistha, Bharadvaja, Kanva, Angiras, Vamadeva and Grtsamada Each of them is the reputed author of one Mandala of the Rgveda, thus out of the ten Mandalas into which it is divided, the second is ascribed to Grtsamada, the third to Vis'vâmitra, the fourth to Vamadeva, the fifth to Atri, the sixth to Bharadvaja, the seventh to Vasistha, the eighth to Kanva, the remaining being composed by Rsis of different families

Enmity between the priestly families was a thing of as common an occurrence as that among the ruling dynasties Especially, did fierce antagonism prevail between the Vasisthas and the Visvâmitras as will appear from the following extract from hymn No 53 of the third Mandala containing an imprecation against Vasistha It runs —

"21 Indra, approach us to-day with many excellent succour, be propitious to us May he who hates us fall low, and let the breath of life forsake him, whom we hate

22. As the tree suffers from the axe, as the Śimbale flower is broken, as the cauldron boiling over caets forth foam, so may the enemy, O Indra.

23. The might of the destroyer is not perceived. Men lead away the Ṛsi as if he were a beast. The wise do not condescend to ridicule the fool. They do not lead the ass before the horse.

24. These Bharatas have learnt to turn away from, not to associate with the Vesisthas. They urge the horse against them as against a foe. They bear about the bow in bottle."

Vesistha fiercely replied to this in his hymn No 104 of the seventh Mandala.—

"13 Soma does not bless the wicked nor the ruler who abuses his power. He elays the demon; he elays the untruthful men. Both are bound by the fetters of Indra.

14. If I had worshipped false gods or if I had called upon the gods in vain—but why are thee angry with me, O Jātavedas? May vain talkers fall into thy destruction.

15. May I die at once if I be a Yātudhāna, or if I hurt the life of any man. But may he be cut off from his ten friends, who falsely called me Yātudhāna.

16. He who called me a Yātudhāna when I am not so or who said I am a bright devil—may Indra strike him down with his great weapon. May he fall the lowest of all beings."

Such was the state of feeling between the two rival families. As years rolled on the history of these families became shrouded in obscurity but the memory of the antagonism between them survived and a number of legends were invented to explain it. It is however outside the scope of this work to refer to them and we therefore close this chapter asking the more inquisitive reader to peruse the Purānas for a detailed acc

CHAPTER VII. THE VEDIC RELIGION.

The religion of the R̥gveda is pre-eminently the worship of nature in its beneficent aspect. As we have seen, this was the main feature of their religion, when the Aryans were not divided into the European and the Asiatic branches and it continued to be its leading feature until Zoroaster pointed out the importance of the malevolent aspect of nature, in guiding the affairs of the universe and thereby laid the foundation of his dualistic religion. This, as we have seen, led to a serious split among them with the result that while those who settled in Iran became converted to his faith, those who came and settled in India stuck to the worship of nature adding new deities, whose character corresponded to that of the physical phenomenon around them to their original pantheon. We therefore find, in the R̥gveda, a number of hymns dedicated both to what we may conveniently designate the older and the newer deities.

The oldest of these deities is Dyaus pitar, corresponding to Zeus Pater of the Greeks and Jupiter of the Romans, as previously mentioned. There are many detached verses addressed to him, but there are some hymns specially addressed to him along with Pṛthivī (the Earth) e.g. I. 159, I. 160 ; I. 185, IV 56, VI 70 and of these, we quote hymn No. 159 of the first Mandala.*

“At the festivals, I worship with offerings and celebrate the praises of Heaven and Earth, the promoters

* Original Sanskrit Texts Vol V. p. 21 (3rd Edition).

of righteousness, the great, the energetic who having gods for their offspring, thus lavish, with the gods, the choicest blessings, in consequence of our hymn."

"With my invocations, I adore the thought of the beneficent father and that mighty inherent power of the mother. The prolific parents have made all creatures and through their favours (have conferred) wide immortality on their offspring."

Simple as this hymn is, it illustrates well how the human mind in its infancy seeks to interpret the origin of the universe, ascribing it to the agency of the two vast works of nature which first arrest man's attention viz. the sky and the earth. As the Aryans progressed, their ideas became more complex and Varuna (corresponding to the Uranus of the Greeks) took the place of Dyaus pitar. He is described as a deity of illimitable resources who upholds heaven and earth and who makes the golden revolving sun to shine in the firmament. Obeying his dictates, the moon walks in brightness and the stars which appear in the nightly sky mysteriously vanish in daylight. It is he who hollowed out channels for the rivers and it is in accordance with his command that they pour their waters in the ocean but never fill it. He knows the flight of birds in the sky, the path of ships on the ocean and the course of the far travelling wind. He also sees all the things that have been or shall be done and his ordinances are fixed and unassailable.

Varuna is thus one of the important deities of the R̥gveda—the earliest deity whose conception led the mind of the Aryans from Nature to Nature's Creator. He is also spoken of as the god of the ocean. Thus hymn 49 of the seventh Maṇḍala runs:—May the waters which

are celestial and those which flow, those for which channels are dug and those which are self produced, those which are proceeding to the ocean and are bright and purifying, preserve me May those waters in the midst of which king Varuna goes, beholding the truth and falsehood of men, which drop sometimes and are bright and purifying, preserve me

The boundless sky and the mighty ocean thus formed the subject of adoration of the Aryans from the earliest times Another phenomenon of nature which they beheld with wonder and reverence was the dawn as it gradually brought to light, the world enveloped in the darkness of night and, they worshipped it under the name of Usas The hymns addressed to her have a high artistic merit as the following translation by Dr Muir will show* —

Hail, Usas daughter of the sky,
 Who borne upon thy shining ear
 By ruddy steeds from realms afar
 And ever lightening, drawest nigh
 Thou sweetly smilest, goddess fair
 Disclosing all thy youthful grace
 Thy bosom bright, thy radiant face
 And lustre of thy golden hair
 (So shines a fond and winning bride
 Who robes her form in brilliant guise
 And to her lord's admiring eyes
 Displays her charms with conscious pride,
 Or virgin, by her mother decked
 Who glorying in her beauty shows,
 In every glance her power she knows
 All eyes to fix, all heart subject,
 Or actress by her skill in song
 And dance and graceful gesture light,
 And many coloured vestures bright
 Enchants the eager gazing throng,

* Muir's Original Sanskrit Texts Vol V p 196 (Third Edition.)

Or maid who wont her limbs to lave
 In some cool stream among the woods
 Where never vulgar eye intrudes
 Emerges fairer from the wave)
 But closely by the amorous sun
 Pursued and vanquished in the race
 Thou soon art locked in his embrace
 And with him blindest into one

Another deity belonging to the older hierarchy is Agni. He is said to have at first existed potentially, but not actually in the sky and to have been generated by Indra between the clouds*. In another place, we are told that he was first discovered by Bhrgu, in the invisible heaven, that Mātariśvan brought him down and that Atharvan and Aṅgiras, the first sacrificers installed him in this world as the protector of men. In some passages, he is also represented as having a triple existence viz. as the sun on heaven, as lightning in the atmosphere, and as ordinary fire in the earth. We will quote here one of the hymns sung in his praise.

- "I call for you Agni, shining with beautiful shine,
 praised with beautiful praise, the guest of the
 clans, the receiver of fine offsprings who is
 desirable like Mitra (or like an ally) Jātavedas
 the god among godly people.
2. The Bhrgus worshipping him in the abode of
 the waters, have verily established him among
 the clans of Āyu. Let him surpass all worlds,
 Agni, the steward of the gods, the possessor
 of quick horses.
 3. The gods have established beloved Agni,
 among the human clans, as (people) going to
 settle (establish) Mitra. May he illuminate
 the nights that are longing for him, he who

* RV. X 5-7, II 12, 3.

should be treated kindly by the liberal (worker) in his house.

4. His prosperity is delightful as a good pasture, delightful is his appearance when the burning one is driven forward, he who quickly shaking his tongue among the plants, waives his tail mightily like a chariot horse.
5. When they praised to me the monstrous might of the eater of the forests, he produced his shining colour as (he has done) for the Ua'ijis. With shining splendour he has shone joyously, he who having grown old has suddenly become young.*

Equal in importance to any one of the gods above mentioned and grander in conception is Sūrya answering to the Greek Helios and the Latin Sol. He is also addressed as Savitr and as Mitra (corresponding to the Mithra of the Persians). Of these, Savitr is pre-eminently the rising sun. Luminous in his aspect, he ascends a golden car, drawn by radiant, brown, white footed horses, and beholding all creatures, he pursues an ascending and descending path. Surrounded by golden lustre, he illuminates the atmosphere and all the regions of the earth while his robust and golden arms, which he stretches out to bless and infuse energy into all creatures reach to the utmost end of heaven. Sūrya on the other hand is generally used in the sense of the sun that has risen. He is the son of Dyaus and also styled the son of Aditi. His chariot is drawn by seven fleet and ruddy horses and Pūsan goes as his messenger with his golden ships which sail in the aerial ocean. He is the preserver and soul of all things

* Vedic Hymns (S. B. E.) p. 202.

stationary and moving, he drives away disease and evil dreams, and he measures the days and prolongs life

The sun is also addressed in the Rgveda under the name of Visnu and is said to traverse the world in three steps, the reference obviously being to the three chief stages in the course of the sun through the sky. As has been well observed, it was this simple metaphor which furnished the material for the elaborate story of Bali and Vāmana in the Puranas.

Another god belonging to the old pantheon is Yama, the god of the dead, corresponding to Yima of the Persians. We are told in hymn No. 12 of the tenth Mandala that

He went before and found a dwelling for us
A place from which no power can ever bar us
Whither our fathers all long since journeyed,
His path leads every earth-born mortal thither.*

His abode is in the innermost heaven and there the departed see him associated in blessedness with Varuna. He has a sister named Yamī and there is an interesting hymn (X 101) in which she asks her brother to marry her though he refuses to do so—a reference probably to day and night which though they follow each other can never unite.

Lastly, we may put in this category of the older gods, the gods Vāyu and Vata. Of these, Vāyu is said to awake Purandhī in the morning, as the lover arouses the sleeping maid, to reveal heaven and earth and to brighten the dawn. He protects every being from the powerful spirits and the tired hunter seeks luck of him in the chase. Vāta is probably the personification of the whirlwind and his chariot is therefore said to go crashing and thundering, touching the sky and scattering the dust of the Earth. He is the breath of the gods, the germ of the world and his roar is heard though his form is not seen.

* Kaegi's 'Rgveda' translated by Arrowsmith p. 69

A deity about whose origin there is some difference of opinion is Indra. European scholars, generally speaking, are of opinion that he is essentially Indian in conception. Mr Kunte however holds* that he is one of the most ancient gods of the Aryan race and is identical with Odín being originally Vindra, which means obtainer and that it became changed into Vind, Uind, Oind and Odín. So again, Indra is called Bhagas and he considers this to be identical with Bakxos of the Greeks.

With regard to the development of the various qualities ascribed to Indra, Mr Kunte observes that he was at first no god at all but the imaginary spirit which possessed the leader of a gang of hunters—he was a personification of the afflatus which produced fury in a hero and led him on, regardless of life, to attack his enemy. The Maruts or killers (from *mar* to kill) were those who accompanied their leader in a hunting expedition and aided him or rather Indra who had possessed him and shared the feast with him when a wild animal was seized and roasted.

• • • During the second stage or the pastoral period of civilisation, the notion about Indra underwent important modifications. His weapons were then a hook such as a shepherd carries and thus we find a poet saying in *RV* VIII, 85, 3 “O Thou, O wise (Indra)—carriest a long hook like a spear and (holdest fast therewith) as a goat (catches) a branch with its forefoot.” They compared showers of rain required for the grass they wanted for their cattle, to streams of milk from the teats of their cows and fancied that thunder was produced by a celestial Rudra who yelled when beating the forest. Lastly, when they came and settled in India, Indra came to be regarded

* *Vicissitudes of Aryan Civilisation in India* p. 22 to 25

as a god of war, as a friend of the Aryans and a terror of their foes.

He however still continued to be regarded as the giver of rain and some of the best hymns of the R̥gveda are those which describe Indra's fight with Vṛtra the demon of drought who confines the waters in the eky and does not allow them to descend on the earth. He is assisted in the fight by the Maruts who have a sunlike brilliancy, are decked with helmets of gold and carry lightning in their hands. Young and impetuous, they dash along with the fury of the tempestuous winds eager to fight with their enemy and force him to surrender. The struggle however does not begin at once. An ultimatum is sent in which Saramā acting as a messenger informs Vṛtra of the power of Indra and advises reconciliation but the attempt proves fruitless and a fearful struggle thereupon ensues between Vṛtra and his opponents, which makes men tremble and the earth to quake. At last, the demon is overpowered and as a result thereof, the waters confined by him are released and pour in torrents, the rivers are filled and roll on to the ocean and nature assumes a bright and cheerful aspect.

It is easy to see that we have here a graphic description of the phenomenon observed in India on the breaking of the monsoon, whose approach is awaited with feverish anxiety and which is generally preceded by tempestuous winds, thunder and lightning. The hymns giving the details of the fight with Vṛtra are interesting and we will quote here one from among the many on the subject.

"1. We sing the heroic deeds which were performed by Indra, the thunderer. He destroyed Ahi and caused rains to descend and opened out the paths for the mountain streams to roll.

" 2. Indra slayed Ahi resting on the mountains; Tvastar had made the far reaching thunderbolt for him; waters in torrents, flowed towards the sea, as cows run eagerly towards their calves.

" 3. Impetuous as a bull, Indra quaffed the Soma juice; he drank the Soma libations offered in the three sacrifices. He then took the thunderbolt and thereby slayed the eldest of the Ahis.

" 4. When you killed the eldest of the Ahis, you destroyed the contrivers. You cleared the sun, the morning and the sky and left no enemies behind.

" 5. Indra with his all destructive thunderbolt slayed the darkling Vṛtra (clouds) and lopped his limbs. Ahi now lies touching the earth like the trunk of a tree felled by the axe.

" 6. The proud Vṛtra thought that he had no equal and defied the destroyer and conqueror Indra to combat. But he did not escape destruction and Indra's foe fell, crushing the rivers in his fall."

A very remarkable trait in Indra's character is his love for Soma, and he is described as taking large quantities of it, to stimulate himself in his martial deeds. His devotees when invoking his assistance make it a point to offer him first a cup thereof and as the poet says* —

" And not in vain, the mortal prays
For nothing loth the god obeys
The proffered bowl he takes
Well trained the generous juice to drain
He quaffs it once, he quaffs again
Till all his thirst he slakes
And soon its power, the Soma shows
Through Indra's vein the influence flows,
With fervour flushed he stands

* Muir's Original Sanskrit Texts Vol. V p 131 (3rd Edition)

His forehead glows his eyes are fired
 His mighty frame with force inspired
 His towering form expands
 He straightway calls his brave allies
 To valourous deeds exhorts and cries
 Stride Visnu forward stride
 Come Maruts forth with me to war
 See yonder Vrtra stands afar
 And waits the coming of my car
 We soon shall crush his pride

Such is the miraculous effect of the drink of Soma on Indra. The Maruts who, as we have mentioned before, are his chief assistants in the battle with Vrtra are the sons of Rudra and Prṣṇi. They are divine, bright like sun, pure and blameless. They are decked with glittering ornaments and gold chains are fastened on their chests. They are terrible to behold like kings, they clear up forests like wild elephants and the rocks tremble at their approach. One of their chief functions is to shed rain and as the Vedic poets graphically put it, lightning smiles upon earth when they shower down fatness and streams gush forth from the tyres of their chariot wheels.

Rudra, the father of the Maruts and one of the three gods of the later Hindu Triad has in the Rgveda many of those characteristics which are attributed to him in later times. He is the strongest of the strong and attacks like a lion. When he sees some wrong is done, he casts his spear and sends his swift arrows to strike the evil doer, on the other hand, he attends to those who follow the right path and takes care of their interest like a father. A very important hymn relating to him is hymn No. 114 of the first Mandala and it will not be out of place to note it here.

It runs —

We present these prayers to Rudra, the strong, with
 ruling over heroes, that there may be

prosperity to our two footed and four footed creatures, and everything in our village may be well fed and free from disease.

2. Be gracious to us, O Rudra, and cause us happiness; let us with obeisance worship thee, the ruler over heroes. Whatever prosperity our father Manu acquired by worship, may we attain it under thy guidance.

Other deities frequently referred to in the *R̥gveda* are the A'svins. They are bright, beautiful, agile, swift as thought and mighty. They are described sometimes as coming from the heavens and sometimes from the air, the earth or the ocean. The time of their appearance is the early dawn 'when darkness still stands among the ruddy cows.' They are the physicians of the gods and a number of stories are told of their restoring the sight to the blind and curing the sick and the maimed. Thus they are said to have restored youth to Chyavana grown decrepit by age and to have restored the eyesight to R̥jās'va blinded by his father for killing one hundred and one sheep. They rescued Bhujyu who was abandoned in the midst of an ocean and took him over in a hundred oared ship and when Vis'palā's leg was cut off in battle like the wing of a bird, they gave her an iron one instead.

As to the physical basis of the A'svins, scholars are not agreed. Some are of opinion that they represent the twilight before dawn, half dark, half light while others favor the belief that their natural basis must be the morning star.*

A deity seldom mentioned in later literature but often referred to in the *R̥gveda* is Pūṣan. He is said to have been given by the gods in marriage to the sun-maiden Sūryā, and is one of the presiding deities at the

* For details, see *Vedic Mythology* by Macdonell p 53.

time of marriage. He wields a golden spear and carries a goad in his hands. His car is drawn by goats and his food is gruel.

Another deity whom we may mention here is Brhaspati also called by the name of Brahmanaspati. 'His character remarks Prof Roth 'is such as does not belong to the earliest stage of the Vedic mythical creation but points to a second shape which the religious consciousness endeavoured to take without being able to fully carry it into effect' * * * In him, the lord or protector of prayer is seen the power and dignity of devotion, the energetic actions of the will upon the gods who are the personification of natural objects and immediately upon nature. Born from the greatest light in the highest heaven and mighty in nature, he is said to have blown asunder the darkness with his voice. His essence is sacred truth: he is the avenger of guilt and the slayer of the injurious man. He is also said to open the cow stall in company with Indra and let loose the flood of water enveloped by darkness.

Another deity whose conception marks the transition from the worship of nature to the higher sphere of metaphysics is Aditi. It is the earliest name, invented by the Aryans to express the Infinite—not the Infinite as the result of a long process of abstract reasoning but the visible Infinite, visible by the naked eye, beyond the earth, beyond the clouds, beyond the sky. Generally speaking, she is represented as a personification of the universal, all embracing nature or being, the source and substance of all things: celestial and intermediate, divine and human, present and future. Thus we are told in hymn 89th of the first Mandala

"Aditi is the sky. Aditi is the air, Aditi is the mother and father and son. Aditi is all the gods and the

five tribes Aditi is whatever has been born Aditi is what ever shall be born "

She is also called the mother of Mitra and Varuna and the sister of Diti, who probably represents the Earth as distinguished from the Sky

Besides the above deities, the Rgveda refers to various classes of deified objects such as the Gandharvas Apsarases &c The Apsarases are consorts of the Gandharvas and are sometimes said to live in the highest heaven and sometimes in water The Gandharvas represent a very ancient class of beings, being referred to in the Avesta as Gandarewa In the Rgveda, they are frequently mentioned in connection with Soma and are said to be his guardians In some cases they too like the Apsarases are described as living in the waters Their chief Visvavasu is further spoken of as a rival of the husband in the first days of wedlock

Ancient families of priests such as the Atharvans, the Angirases, and the Bhrgus are frequently ranked among divinities Thus the Angirases are called sons of heaven and are invoked like gods The Atharvans are said to have extended the paths and then the sun was produced The Bhrgus are described as having found Agni lurking in the waters and they together with the Atharvans and Angirases are in some places, addressed as Soma loving fathers, by the sacrificers

The most prominent among the deified objects is Soma Primarily, it is the name of a plant whose juice as we have already seen was the favourite beverage of the Aryans, but its exhilarating effect soon led the Aryans to regard it as a divine power It is even sometimes compared to the sun, in point of brilliancy and like him, it is said to fill heaven and earth with its rays It confers

immortality on its devotees and the gods are said to drink it for becoming immortal. Its true origin and abode are in the heavens but it is sometimes described as living in the mountains or growing thereon. Soma, as is well known, is also the name of the moon in the Vedic literature. The process by which this happened it is difficult to guess. Prof Macdonell suggests that Soma is continually thought of as celestial and bright and is in some cases said to dispel darkness and swelling in the waters and this might have suggested its comparison with the moon. Another factor, which it is likely, contributed to the same idea is the quality of conferring immortality which Soma is said to possess. This must have led the Aryans to compare it with the cool and refreshing effect which the moon produces and then to identify it with him. As is well known, Soma is often called Amṛta and the moon is regarded as its abode.

We will now conclude this chapter after quoting some of the hymns of the Rgveda relating to cosmogony. One of these is hymn No. 121 of the tenth Mandala.

“1 In the beginning, the Golden Child existed. He was the Lord of all from his birth. He placed this earth and sky in their respective places. Whom shall we worship with offerings?”

2 Him who has given life and strength, whose will is obeyed by all the gods, whose shadow is immortality and whose slave is death. Whom shall we worship with offerings?

3 Him who by his power is the sole king of all the living beings that see and move, him who is the Lord of all bipeds and quadrupeds. Whom shall we worship with offerings?

4 Him by whose power these snowy mountains have been made and whose creations are this earth and its ocean, him whose arms are these quarters of space Whom shall we worship with offerings ?

5 Him who has fixed in their places this sky and earth, him who has established the heavens and the highest heaven, him who has measured the firmament Whom shall we worship with offerings ?

6 Him by whom the sounding sky and earth have been fixed and expanded him whom the resplendent sky and earth own as Almighty, him by whose support the sun rises and gains its lustre Whom shall we worship with offerings ?

7 Mighty waters pervaded the universe, they held in their womb and gave birth to fire The one Being who is the life of the gods appeared Whom shall we worship with offerings ?

8 He who by his own prowess controlled the waters which gave birth to energy, he who is the lord above all gods, he was One Whom shall we worship with offerings ?

9 He, the True, who is the creator of this earth, who is the creator of the sky, who is the creator of the glad and mighty waters—may he not do us harm Whom shall we worship with offerings ?

10 O Lord of creatures ! None but thee has produced all these created things May the object with which we worship, be fulfilled May we acquire wealth and happiness

The best hymn on the subject is 129 * It runs —

Non being then existed not, nor being
There was no air, nor heaven which is beyond it
What motion was there ? Where ? By whom directed ?

Was water there and fathomless abysses
 Death then existed not nor life immortal
 Of neither night nor day was any semblance
 The One breathed calm and windless by self impulse
 There was not any other thing beyond it
 Darkness at first was covered up by darkness
 The universe was indistinct and fluid
 The empty space that by the void was hidden
 That One was by the force of heat engendered
 Desire then at first arose within it
 Desire which was the earliest seed of spirit
 The bond of being in non being began
 Discovered searching in their hearts with wisdom
 Who knows it truly ? Who can here declare it ?
 Whence was it born ? Whence issued this creation ?
 And did the gods appear with its production ?
 But then who knows from whence it has arisen ?

CHAPTER VIII.

SOCIAL LIFE.

The social organisation of the Aryans was essentially patriarchal, the head being called the Gṛhapati and associated with him in the management of the household affairs was his wife, the Gṛhapatnī. Every house had its sacred fire and in every house, the sacrificial rites were daily performed and the simple beautiful hymns of the R̥gveda recited at the time of prayer. Women took an active part in the performance of these household duties and the R̥gveda gives a pleasant picture of those who assisted the other members of the family at these sacrifices, kept ready the things required on the occasion, extracted the Soma juice and strained it through a woolen strainer.

The necessities of life were of a sort fitted to a people who were mainly leading an agricultural life, the chief things which the Aryan cared to have being a snug comfortable dwelling, a good number of cattle and a train of menial servants drawn from the aboriginal population. He took pride in exhibiting his influence and social status by celebrating a sumptuous sacrificial feast, to which the members of the family and the learned of the land were invited, and occasionally, interesting philosophical discussions took place, at the time, which enlarged his mind and imparted fresh vigour to him in life.

The system of holding sacrifices had by this time made considerable progress and in place of the three classes of priests mentioned in Chapter III, seven classes of them came to exist viz., the Hotṛ, Potṛ, Neṣṭṛ, Agnīdh,

Prasāstr, Adhvaryu and Brahman (II 1 2) Of these, the Hotr was the chief and it was his duty to sing and in early times, to compose the hymns to be chanted at the sacrifice. The Adhvaryu performed the practical work of the sacrifice and accompanied his performance with muttered formulas of prayer and deprecation of evil. His chief assistance was derived from the Agnidh, the two performing the smaller sacrifices without other help in practical matters. On the other hand, on the occasion of important sacrifices, the Prasāstr, Upvaktṛ or Maitravaruna, as he was variously called also took part giving instructions to the Hotr and entrusted with certain litanies. The remaining priests viz., the Potr, Nestr and Brahman were connected especially with the ritual of the Soma sacrifice.

Besides these, other priests too are referred to in the R̥gveda viz. the singer of Samane or chants, the Udgātṛ and his assistant—the Praetotr while the Pratihartṛ though not mentioned must have been known. These together with the Achhavaka, the Grāvastut, the Unnetṛ and the Subrahmanya mentioned in later literature made in all sixteen priests who were technically classed in to four groups viz. Hotr, Maitravaruna, Achhavaka, and Grāvastut, Udgātṛ, Praetotr, Pratihartṛ and Subrahmanya, Adhvaryu, Pratisthātṛ, Nestr and Unnetṛ, Brahman, Brahmanachchhamsin, Agnidh and Potr.

In spite of the simple life of the Aryans, it is somewhat strange to find that they frequently ran into debts. The chief cause which contributed to this was certainly their predilection for the game of dice, their extreme love for intoxicating drinks also contributing to the same result. By way of punishment, the debtors were bound to posts by the creditors and in some cases they were made to work as slaves.

As regards marriage, monogamy was the rule but polygamy was not unknown and there are many passages in the Rgveda, referring to the practice. Thus in one hymn, (I 105 8,) a man complains that his ribs press painfully on him all round like rival wives and in another VII 26 3 it is said that Indra took all the castles of the Dasyus, as one common husband his wives. The marriage of widows was permitted as will appear from the following hymn IX 5 27

“When a woman has had one husband before and takes another, if they present Ajapanchaudana offering, they shall not be separated

28 A second husband dwells in the same world with his rewedded wife if he offers the panchaudana &c

Girls had also some hand in the selection of their husbands for, in one place, it is distinctly stated that “happy is the female who is handsome, she herself chooses her friend among the people

A full description of the marriage ceremonial is given in hymn 85 of the tenth Mandala. The following are the words addressed by the bridegroom to the bride at the time of the marriage ceremony (verses 36 to 41)

“I grasp thy hand, that I may gain good fortune
That thou mayst reach old age with me thy husband
Bhaga, Aryaman, Savitr, Puramdhi
The gods have given thee to share my household *

The next verse contains the blessing pronounced on the newly wedded couple after the bride has arrived at her future home

Here abide, be not divided
Complete life's whole allotted span
Playing with your sons and grandsons
Rejoicing in your own abode

* Sanskrit Literature by Prof Macdonell p. 124-

Finally, the bridegroom prays

May all the gods us two unite
 May waters now our hearts entwine
 May Mataris van and Dhatri
 May Destr us together join

The tenth book of the Rgveda also contains a description of the funeral ceremonies performed in those times and from this it appears that though the system of cremation was in vogue in that early period, burial was not uncommon

The houses of the Aryans were simple. They were kept quite clean and neat and plants bearing fragrant flowers were grown at convenient places. In the central part of the house, a little to the east, a special place was consecrated and here the household sacrifices used to be daily performed, special care being taken to see that it was not defiled. It also contained rooms reserved for the fire place, for the use of the wife and for guests and not only members of the family but cattle and sheep were also accommodated therein.

A very vexed question regarding the Aryans of the Rgvedic age is whether the institution of caste existed among them. The basis for the belief that the system existed in the period is furnished by hymn No 90 of the tenth Mandala translated as follows —

- 11 "When they divided Purusa how many portions did they make. What did they call his mouth, his arms? What did they call his thighs and feet?
- 12 The Brahmana was a his mouth, of both his arms was the Rajanya made. His thighs became the Vaisya, from his feet the Śudra was produced

Commenting upon this, Dr Haug remarks that these verses prove that the caste system in India is very ancient and existed already in the Vedic age. A more positive proof he adds is furnished by the Zend Avesta where also the castes are found, though under different names viz (1) Athrava priest (Sk Atharvan) (2) Rathaestao warrior (3) Vastriyo ishuyas-cultivator and (4) Hnitis workman. He further explains the fact that the names of the four castes are not mentioned in the hymns of the Rgveda by observing that as there were no hymns or sacrificial formulas composed for Brahmana Ksatriyas, or Vaisyas, the Vedic poets had no opportuni-

while the classes in the former represent nothing more than the groups into which society naturally divides itself, when it attains a settled order those in the latter are artificial, that is to say, the work of legislation. Thus, it is not possible that the Vaisya would have imposed upon himself the restriction that he was not to learn and to practise the functions of a priest or not to marry the daughter of a Brahmana. All this necessarily arose from legislation and from small beginnings continually pushed its inroad further and further*. Evidence is thus conclusive to the effect that the caste system did not exist in the age of the Rgveda. In fact, as Mr Dutt observes† “the very word Varna which in later Sanskrit indicates caste is used in the Rgveda to distinguish the Aryans and the non Aryans and nowhere indicates the separate sections of the Aryan community. The very word ‘Ksatriya’ which in later Sanskrit means the military class is used in the Veda simply as an adjective, which means strong and is applied to gods (VII 64 2 VII 89 1). The very word ‘Vipra’ which in later Sanskrit means the priestly caste is used in the Rgveda merely as an adjective which means wise and which is applied to gods (VII 11 6) and the very word Brahmana which in later Sanskrit means the priestly caste is used in a hundred places in the Rgveda to imply the composers of hymns and nothing else (VII 103 8)’

Of the favourite pastimes of the Aryans, the one to which they were most addicted was the game of dice. They were generally made of Vihhidaka nuts, though on special occasions dice made of gold were also used‡. The

* See Muir's Original Sanskrit Texts. Vol II p. 454 to 466 (3rd Edition.)

† Civilisation in Ancient India by R. C. Dutt Vol I p. 65

‡ See Introduction to the Satapata Brahmana by Prof. Eggeling (S. B. E. Series)

number used in playing varied considerably for while from a reference to the game in some places, it appears that they were not more than four, there are other references, where fifty-three and even one hundred and fifty dice are mentioned. Details of the method of playing the game are wanting* but from the description given in later works, it appears that the game of dice formed a part of the sacrificial ceremony connected with the establishment of sacred fire and that at least in that case, the mode of playing was for a number of players to go along the streets of a town or village taking a cow belonging to the sacrificer and making the cow the stake, they used to play in batches with those who deposited grain as their stake. Each player used to throw on the ground a hundred or more cowries or shells and when the number of cowries thus cast and fallen with their face upwards or downwards as agreed upon, was exactly divisible by four, the sacrificer was declared to have won but otherwise, he was defeated.

When playing for the sake of sport, the players used to gamble and we have a vivid picture of the miseries of the gambler in the tenth Mandala of the R̥gveda. It begins with a description of the pleasure the gambler feels in the play and he says †

" These dice that roll upon the board,
To me intense delight afford ,
Sweet Soma juice has not more power
To lure me in an evil hour."

He then becomes addicted to the vice and in calmer moments tries to shake off its trammels but his efforts are unavailing. As he says,

* See Gavām Ayana by Shāma Shāstri

† Metrical Translations from Sanskrit Writers by Dr. Muir p. 190.

" At times the scorn of every friend
 I try my foolish ways to mend
 Resolve no more my means to waste
 On this infatuated taste.
 But all in vain , when coming near
 The rattle of the dice I hear
 I rush attracted by their charms
 Like lady to her lover's arms "

Like their Greek brethren, the Indo-Aryans took a keen interest in the races of horses and chariots, the races being run on a broad plain whose length was measured and the horses being washed and decorated before they partook in the race. There was often keen competition and the victor was awarded prizes of substantial worth. They were also fond of music which was in some cases accompanied with dancing, as may be inferred from the hymn of *Uṣas* where she is compared to an actress skilled in song.

The dress of the Aryans was very simple and consisted in the case of males of a plain sheet worn beneath the loins and of an *adhivāna* or upper garment (Rv. I 140-9, 162-16). The dress of the females was more elaborate as may be inferred from the hymns to *Uṣas* already quoted and from the third hymn of the fourth Mandala where the poet says "This shrine have we made ready for thy coming as the fond dame attires herself for her husband". There are also similar references to well dressed females in the 71st and 107th hymns of the tenth Mandala. We have no reference in the *Ṛgveda* to clothes made of cotton and this fact coupled with the mention of sheep and wolves points to the conclusion that the dress was generally made of wool. Clothes made of skin were also used but they were generally worn only by ascetics.

Ornaments were frequently used for decoration and gods such as the *Maruts* and the *Aśvins* are in many a

hymn described as wearing them. Horses given away in gift were also decorated with pearls and gold.

The Aryans used to take great care of their hair and it was worn either plain or in braids or plaits. The females arranged it in more plaits than one and a maiden with four plaits is referred to in the R̥gveda (X 114-3).

Their food consisted chiefly of things prepared from various sorts of grain, which were either parched or made into cakes after being ground to flour between mill stones and taken with milk or butter. In addition to this, fruits and vegetables also formed a part of their diet.

Animal food was freely taken by the Aryans of the R̥gvedic age, beef being not excluded. "The idea of beef as an article of food" says Dr. Rājendralāl Mitra* "is so shocking to the Hindus that thousands over thousands of the more orthodox among them never repeat the counterpart of the word in the vernaculars and many and dire have been the sanguinary conflicts which the shedding of the blood of the cows has caused in this country. And yet it would seem that there was a time when not only no compunctious visiting of conscience had a place in the mind of the people, in slaughtering cattle, when not only was it a mark of generous hospitality—as among the ancient Jews—to slaughter the fatted calf in honour of respected guests but when a supply of beef was deemed an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burnt with the dead." The Vedas also enjoin a ceremony called Gomedha or the sacrifice of cattle, though with regard to this, the opinion of the orthodox

* The Indo-Aryans by Rājendralāl Mitra, Vol. I p. 354

Hindu writers is that the ceremony was only emblematical and did not involve the actual slaughter of cows

The favourite beverage of the Aryans was sura (wine), and the juice of the Soma plant the Haoma of the Persians. Of these, the latter which was obtained by pressing the leaves of the plant with stone and filtering the juice through a woollen strainer was very popular. As has been well observed* the Aryans whose whole religion was a worship of the wonderful powers of nature had no sooner perceived that the liquid had power to elevate the spirits and produce a temporary frenzy, under the influence of which the individual was prompted to and capable of deeds beyond his powers, than they found in it something divine. It was to their apprehension a god endowing those into whom it entered with godlike powers, the plant which afforded it became to them the king of plants the process of preparing it was a holy sacrifice. Its sight cheered up their spirits, its scent inspired them, its touch thrilled them and the sound which it made when powdered enlivened them. The whole of the ninth book of the Rgveda is devoted to its praise and the Rsis overlay the subject with chaotic imagery and mystical fancies of almost infinite variety.

So far we have depicted the life of the Aryan in his home. We will next say a few words about the Aryan in the field of battle. His dress at that time consisted of a helmet on his head and his body was protected by a corselet consisting of many pieces fitted together (Rv I 31-15) and made either of metal plates or as is more likely, of some stiff material plaited with metal. His chief weapon was the bow made of wood, bone or metal, wood being the most common and it consisted of the shaft

* Prof. Whitney in the *Journal of the American Oriental Society* iii 299

(Śalya), the feather socket (Parnadhi), the point (Śṛṅga) and the neck of the point in which the shaft was fixed (Kulmala). There is also a distinct reference to poisoned arrows with the head of horn in Rv. 75-15. Other weapons mentioned in the R̥gveda are swords, spears and lances. The hook and the axo are also referred to but generally not in connection with the combats of mortals but of divine beings. A peculiar instrument used by Indra is the net with which he is said to envelope the array of the Dasyus.

The leader of the army generally used to fight from a chariot. It was made of wood and drawn by two horses though in one place, a car drawn by one horse is also mentioned. Like the ancient Roman chariot, which had large scythe-like blades projecting from the axles, the wheels were armed with iron weapons rendering approach to the car dangerous. The chariot for ordinary use differed somewhat from this and was so constructed as to admit of three benches being placed therein with a view to accomodate a large number of passengers; special care was taken in the matter of their embellishment and the horses too were richly caparisoned. We quote here verses 6 to 8 of the 75th hymn of the sixth book giving a graphic description of the chariot and the charioteer.

- “ 6. Upstanding in the car, the skilful charioteer guides his strong horses on whithersoever he will.

See and admire the strength of those controlling reins which from behind declare the will of him who drives.

7. Horses whose hoofs rain dust are neighing loudly, yoked to the chariots, showing forth their vigour.

With their forefeet descending on the foemen, they
 never flinching trample and destroy them.

8. Car bearer is the name of his oblation, whereon
 are laid his weapons and his armour.

So let us here each day that passes honour the
 helpful car with hearts exceeding joyf

* The hymns of the R̥gveda translated by Griffiths Vol. I, p. 646.

CHAPTER IX.

TRADES AND PROFESSIONS.

From the brief review of the social life of the Aryans given in the previous chapter, it will appear that the life of the Aryans of the R̥gvēda was characterised by extreme simplicity and was not fettered by those restrictions which grew up in later times. For instance the institution of caste was unknown, the remarriage of widows was allowed, and polygamy was still in vogue. Profession was not hereditary and the Aryan, who in times of war, took the battle-field settled down in times of peace as a husbandman, a shepherd, or an artizan.

Their chief source of livelihood was agriculture, and this explains the anxiety with which rains were awaited and the fervour with which Indra was invoked. The art of irrigation by means of wells and artificial channels was however not unknown, the water in the former case being raised by a wheel of stone to which a pail was attached (Rv. X 101.7 and VIII 69.12). Fields were also measured (Rv. I. 110.5) and uncultivated strips of lands kept between them—facts which conclusively establish that the ownership of the land was that of the individual and not of the community.

They used to take special care of their cattle and were as anxious for them as for any other possession of theirs. Pūṣan was the god invoked for the purpose and was held in great esteem like Indra. We quote below a hymn in which they are both invoked together :—

1. Let us invoke Indra and Pūṣan to be our friends, to bless us and to grant us food.

2. Of these two gods, the one comes to drink the Soma poured out from the ladles and the other (Pūsan) desires meal and butter.
3. Goats convey the one and the two harnessed brown horses the other; borne by them, he seeks to slay his enemies *

Another hymn addressed to Pūsan runs. —

5. May Pūsan follow our kine, may he protect our horses, may he give us food.
6. Pūsan, follow the kine of the worshipper who offers Soma libations and of us when we do the same.
7. Let nothing be lost, or injured or fall into a pit. but come to us with the cows all safe.
8. We seek after Pūsan who bears us, the alert who never loses his property, who is the lord of wealth.†

Among the other arts known to the Aryans, weaving occupied a prominent place, and allusions to it are therefore frequent. For instance, in one verse, night is described as "enwrapping the extended world like a woman wearing a garment," while in an Āpī hymn night and day are said to interweave, in concert like two female weavers, the extended thread to complete the web of the sacrifice. The art of sizing was known for in one place, Trita says, "caves consume me Śatakratu, although thy worshipper as a rat gnaws (a weaver's) thread" and this probably points to the practice of threads being sized with rice water; otherwise they would not be palatable to rats. It will further appear from the passages quoted above that the art of weaving was a home industry generally confined to females.

* Original Sanskrit Texts by Dr. Muir p. 179 (3rd Edition).

† Muir's Original Sanskrit Texts Vol. 5, p. 177 (3rd Edition).

An interesting question relating to the Aryans of the R̥gveda is how far they had progressed in the matter of maritime activity. Information on the point is scanty but the few references to it which we meet with establish that they had made considerable progress in it. Thus in one place, we have a reference to persons pressing earnestly on board a ship for the sake of gain and in another place, to Bhujyu whom the Aśvins helped to return home when his ship foundered in the ocean 'where there was nothing to give support, nothing to rest upon, and nothing to cling to.' The R̥gveda also frequently speaks of the Panis and describes them as rich people who presented no offering to the gods and bestowed no gift on their priests. It is however difficult to say exactly who the Panis were. According to Roth, the word is derived from 'Pan' to barter and means a man who gives nothing without a return, that is, a niggard. Ludwig is however of opinion that the Panis were probably aboriginal traders who went in caravans and were prepared to fight if necessary.

The ships that were used by the Aryans were presumably large for Bhujyu referred to above is mentioned to have been rescued by the Aśvins in a ship propelled by one hundred oars (I. 116). In the preceding part of the same hymn, it is further described to be an animated water tight ship, and in another hymn, I. 182.5, it is said to be animated and winged. There is also a distinct reference to sea going ships in VII. 88.3 and they are said to ride over the ridges of the water and to swing to and fro. It is no doubt strange to find that in spite of these clear facts, there are scholars who hold that navigation was in the R̥gvedic times limited to the crossing of rivers on the ground that there is no mention in the R̥gveda of anchor, mast, or sail.

The professions referred to in the Rgveda are those of the priest, the physician, the carpenter and the goldsmith (Rv X 172) From the way in which the physician is mentioned, it appears that they had already acquired a considerable knowledge of medicine and if we interpret certain acts ascribed to the Asvins not as miracles but as acts actually performed by their worshippers and ascribed to their favour, it would seem that they were able to substitute an iron leg in place of the natural one and to restore the eye-sight

CHAPTER X.

THE RGVEDA.

Before concluding our account of the history of the Aryans in the Rgvedic age, it appears necessary to say a few words regarding the Rgveda—the source from which the account given in the previous pages has been compiled. Though according to the common belief, all the four Vedas date from eternity, scholars are agreed that the Rgveda is of all the four the oldest and that while the Samaveda, the Yajurveda and the Atharvaveda are evidently the production of a period when the sacrificial system was completely organised, the Rgveda belongs to a period anterior thereto. As regards the date of the hymns, opinion considerably varies. Prof Max Müller divided the Vedic literature into four periods *viz* the period of the the Chhandas, the Mantras, the Brahmanas and the Sutras, and as the Sutra period was prior to the spread of Buddhism in the fourth century before Christ the learned savant by assigning two hundred years to each, placed the period of the Chhandas from 1000 to 1200 B C. Dr Haug, on the other hand, places the commencement of the Vedic literature from B C 2400 to 2000, by assigning 500 years to each of the above periods, on the analogy of similar periods in the Chinese literature. A still earlier date is assigned by Prof Jacobi of Bonn on astronomical grounds, the period according to him going back to 4000 B C. Finally, we have the opinion of Mr Tilak according to whom some of the hymns are earlier than B C 8000.

It will thus be seen that there is a great divergence of opinion among eminent scholars as to the date of the composition of the hymns. Prof Max Muller's estimate of the antiquity of the Vedas has however now been proved—as he himself apprehended—to be below the mark for among the inscriptions discovered by Hngo Winckler, there is one dated about 1400 B C containing the terms of the treaty between Subbūlūma, king of the Hittites and Mattuaza, king of Mitani wherein the deities of both the tribes are invoked and as among the gods of the latter, we find the names Mitra Varuna Indra and the Nasatyas or Aśvins, it may be safely concluded that the formation of the Vedic pantheon and of the hymns wherein they are mentioned was completed before the 14th century of the Christian era.

We will next attempt to see if it is possible to offer a reasonable explanation about the difference between the dates assigned by Dr Haug and Prof Jacobi and that assigned by Mr Tilak. It arises chiefly from the fact that the hymns of the Rgveda were not composed at one and the same time nor by a single man but by different Rsis, some of whom were separated from each other by generations, so that when these hymns are grouped together in accordance with their priority, they fall into five distinct strata. A very decisive argument in favour of the view is furnished by the Brahmanic tradition as embodied in the Anukraman which assigns certain hymns to Rsis who stand to each other in the relation of grandfather, father, son or grandson. Besides this, other evidence also points to the same conclusion. Thus we often meet with the expression “as our ancestors have praised thee, we will praise thee” in the hymns of the Rgveda. Again, in a hymn addressed by Visvāmītra to Agni, he observes

"I have proclaimed, O Agni these thy ancient songs and new songs for those who are old. These great libations have been made to him who showers benefit upon us. The sacred fire has been kept from generation to generation." A still more explicit reference is found in Rv. III 1, 20 where the same Ṛṣi speaks of Indra as having been magnified by the ancient, middle and modern songs.

These facts clearly show that the hymns, as we now have them, are not the production of a single generation but of several. Another fact bearing on the question is that out of the ten Māṇḍalas into which the Ṛgveda is divided, the Māṇḍalas II to VII which are ascribed to Ṛṣis called the Mādhyamas are the more ancient and that the first Māṇḍala called the book of the Śatarchins—from the fact that each poet contributed about a hundred verses—and Māṇḍalas VIII to X have been subsequently added. Of these again, the tenth Māṇḍala is the latest as may be inferred from the fact that it treats of a number of subjects such as cosmogony, philosophy, spells, incantations, wedding rites and burial ceremonies which are not treated in any other Māṇḍala, and we find therein, the earlier gods losing their hold over the imagination of the people and new abstract deities such as Wrath and Faith taking their place.

Lastly, it may be noted that there are a few hymns called the Khilas added generally to the end of a chapter. They have, in fact, only been ascertained to be imitations of the genuine songs but they soon acquired a certain reputation, found their way into the Saṁhitās of the other Vedas, are referred to in the Brāhmanas and though they are not counted in the Anukramanīs together with the original hymns, they are mentioned as recognised additions.

All these facts if considered together justify us in concluding that the interval between the earliest and the latest hymns forming the Rgveda Samhita is very great. In this connection, it should also be borne in mind that in the works of the Sutra period generally placed between 600 to 200 B C not only the Rgveda but the three later Vedas were already looked upon as existing from eternity and even if we were to concede for the sake of argument that the Indian mind had but a feeble grasp of facts relating to chronology and that it was not able to draw a clear distinction between fact and fancy it is impossible that the authors of these learned works should have regarded things within their memory as dating from times immemorial. Looking at this matter from this standpoint too, it would appear that the date generally assigned to the Rgveda is much below this mark.

The hymns of the Rgveda Samhitā thus form the oldest literary composition extant and are the source from which all subsequent literature of the Indo-Aryans has derived its inspiration. The Samaveda Samhita for instance although held in great esteem as evidenced by the Bhagavad gita contains hardly any independent matter, all its verses except twenty five being taken directly from the Rgveda. So also of the Vajasaneyi Samhita, one fourth is derived from the Rgveda and of the 6000 stanzas of the Atharva veda, 1200 are taken from it.

The importance of the Rgveda thus increased considerably with the progress of time and it became necessary to take steps to preserve its text from corruption and interpolation. The work was first undertaken by Saunaka who prepared an index of all important subjects connected therewith, viz. one index of the poets, one of the metres, one of the deities, one of the Anuvakas and one of the

hymns A 'Sarvanukramanī' or a general index was then prepared by Katyāyana and the final step was taken to preserve, in tact, the text of the great Veda.

From these works, we learn that the Śikhā Sakhā of the Rgveda consisted of 10 Mandalas or 64 Adhyayas as per details given below —

	Mandala		Anuvakas		Hymns
The	1st	contains	24	and	191
	2nd	"	4	"	43
	3rd	"	5	"	62
	4th	"	5	"	58
	5th	"	6	"	87
	6th	"	6	"	75
	7th	"	6	"	104
	8th	"	10	"	92
			(+ 11 supplementary)		
	9th	"	7	"	114
	10th	"	12	"	191

the ten Mandalas having 85 Anuvakas and " 1017 + 11 supplementary hymns

Saunaka also gives a list of verses arranged according to the metres, their distribution being as follows —

Gayatri	2451	Asti	6
Usnih	341	Atyasti	84
Anustnbh	855	Dhrti	2
Brhati	181	Atidhrti	1
Pankti	312	Ekapada	6
Tristnbh	4253	Dvipada	17
Atyagati	17	Pragāthabharhata	194
Jagati	1348	Kakubha	55
Śakvari	26	Mahabharhata	251
Atisakvari	9		
<hr/>		<hr/>	
9793		616	

Total 10409

The number of Padas or words in the Rgveda is 153, 826 and the number of syllables 432,000

Of the commentaries on the Rgveda the earliest is that of Yaska known as the Nirukta. Its object is to explain the meaning of many phrases whose sense had become obscure or unintelligible or about which contrary opinions were entertained, by collecting together specially obsolete words and synonyms, which by their very arrangement explained themselves. Yaska himself had five such works before him, of which the first three contained groups of synonyms, the fourth specially difficult words and the fifth a classification of the Vedic gods. He embodied these in his work which consists of twelve books to which two were subsequently added.

Another well known commentary on the Rgveda is that of Sayana who flourished considerably later, that is, about the middle of the fourteenth century and wrote his works under the patronage of Bukka I (1350-79) and his successor Harihara (1379-99). Besides the commentary on the Rgveda, Sayana has written equally valuable commentaries on the Aitareya Brāhmaṇa and Āraṇyaka, as well as on the Taittirīya Samhita, Brāhmaṇa and Āraṇyaka.

BOOK II.

THE ARYAN EXPANSION.

PART I.

CHAPTER I.

THE SOLAR DYNASTY.

We have now placed before our readers a brief sketch of the Aryan conquest as portrayed in the earliest book of the Aryans—the R̥gveda—and have also described in brief the leading features of their religious and social institutions. The Punjab formed the first scene of their activity but as might be expected, it was impossible that they would confine themselves within its limits and we find them gradually expanding eastwards and southwards from this central basis.

A question that has, of late, been much discussed is whether the Aryans who came and settled in the country watered by the Ganges and the Yamunā were different from the Aryans who were established in the Punjab. It was first started by Dr. Hoernle who is of opinion that after the first swarm of Indo—Aryans had occupied the Punjab, a second wave of Aryans impelled by some ethnic upheaval or driven forward by change made their way into India, through Gilgit and Chitral, and after forcing the first immigrants in three directions viz. to the east, to the south and to the west established themselves in the plains of the Ganges and the Yamunā, the sacred midland or Madhyadeśa of Vedic traditions. Here they came in contact with the original inhabitants of the soil and as-

the rugged nature of the route by which they travelled prevented their taking their own women with them, they intermarried with those of the original inhabitants, and thus became the remote ancestors of the Aryo Dravidians of to day. This theory has been strongly supported by Dr Grierson and Sir H. Risley on linguistic and ethnographic grounds. According to Dr Grierson, the modern Sanskritic Indo Aryan languages fall into two main families, one spoken in a compact tract of country almost exactly corresponding to the above Madhyadesa and the other surrounding it in three quarters of a circle commencing in Kaeshmere and running through Western Punjab, Sindh, the Maratha country, Central India, Orissa, Bengal, Behar and Aesam—Gujrat being the only tract where the inner family has burst through the retarding wall of the outer one*. The ethnographic evidence is to the same effect, for as observed by Sir H. Risley, the type of people residing in the Punjab and Rajputana and represented by the Jats and the Rajputs is marked by all the characteristics of the Aryan type, viz a relatively long (dolichocephalic) head, a straight finely cut (leptorrhine) nose, a long symmetrically narrow face, a well developed forehead, regular features and a high facial angle, the stature being high and the general build of the figure well proportioned. On the other hand, the type of the people now dwelling in the middle land, is precisely what might have been expected to result from the incursions of a far long headed race into a land peopled by a dark skinned race, the men of the stronger race taking to themselves the women of the weaker.

“It may be said” he observes† “that the theory of a second wave of Aryans resting as it does on the somewhat

* Article on Language Census of India 1901 p. 299

† The People of India page 54

uncertain data of philology is not really required for the purpose of explaining the facts and that we may content ourselves by assuming that the original Aryans outgrew their settlements on the Indus and threw out swarms of emigrants who passed down the Ganges valley modifying their type as they went by alliance with the Dravidian inhabitants. But on this view of the problem, it is difficult to account for the marked divergence of type that distinguishes the people of the eastern Punjab from the people of Western Hindostan. If there had been no second and distinct incursion coming in like a wedge beyond the original colonists, no such sharp contrast would now be discernible. One type would melt into another by imperceptible gradation and scientific observations and popular impressions would not concur as they do, in affirming that a marked change takes somewhere about the longitude of Sirhind."

Learned as these arguments are, we must hesitate to accept them as conclusive until there is a fuller discussion of the subject and greater uniformity of opinion* regarding the weight to be attached to conclusions arrived at from philological and ethnographical data. We will therefore leave the subject here and will proceed to give details about the settlement of the Aryans in the country to the east and south-east of Punjab.

The work was not accomplished by a single tribe but by a number of them acting independently of one another. Nor was it easily accomplished for in some cases, mighty rivers checked their progress and made them halt. In other places, dense forests which it was impossible to penetrate rendered their attempts to advance fruitless; some lands were so marshy that to inhabit them was to

* For an adverse criticism of these views, see Modern Review (1911)—Article. "Anthropometry and Race."

court disease. Now and then, the original inhabitants of the soil used to offer strong resistance but the Aryans overcame all these difficulties and succeeded at last in establishing their sway over the whole of Northern India.

Of the various dynasties which thus extended and consolidated the Aryan dominion in India, the most well known is the Solar dynasty which ruled at Ayodhya. Its origin is thus described in Book IV of the Visnu Purana.

"Before (the evolution of) the mundane egg, existed Brahma who was Hiranyagarbha the form of (that supreme) Brahma which consists of Visnu as identical with the Rg, Yajur and Sama (Vedas) the primeval uncreated cause of all worlds. From the right thumb of Brahma was born the patriarch Dakṣa his daughter was Aditi who was the mother of the Sun. The Manu (Vaivasvata) was the son of the celestial luminary and his sons were Ikṣvaku, Dhṛta, Saryatī, Narisyaṇta, Pramsu, Nabha, Nadiṣṭha, Karuṣa and Prṣadhra.

Ikṣvaku had a hundred sons of whom Vikusī, Nimi and Danda are specially mentioned. Of these, Vikusī surnamed Saśada or the hare-eater on account of his having eaten a hare which was intended to be offered as a sacrifice was the ancestor of the Solar line. He was succeeded by his son Puranjaya and during his reign, a war broke out between the Devas and the Asuras in which the Devas were at first vanquished by the latter. They however implored Puranjaya to help them with the result that the Asuras were in the end annihilated. It is said that he used to ride on a bull and this earned for him the title of Kakutṣṭha, that is to say 'seated on the hump'. The war is said to have taken place in the Treta age.

The reigns of his next five successors, were uneventful but in the reign of the sixth successor from him known as

Śrāvaeta, the city of Śrāvastī was founded. He was succeeded by his son Brhadaśva. During his time, a fresh war broke out, between him and Dhundhu, a leader of the Asuras. The king proceeded to repel him with an army of twenty-one thousand persons but they with the exception of three of his sons were all consumed by the fiery breath of Dhundhu. Ultimately, however the Asura was defeated and this earned for the king the title of Dhundhumāra.

The next important ruler of the dynasty was Māndhātṛ, the son of Yuvanāśva. It is stated that he was born from the right side of his father, owing to the latter having drunk by mistake water which was meant for his queen and which had been consecrated and endowed with prolific efficacy by sacred texts. This mode of birth being extraordinary, the question naturally arose as to the way in which the child should be nursed but Indra solved the difficulty by undertaking to do so (mām ayam dhāeyatī) and he was therefore called Māndhātṛ. As he grew up he became a mighty monarch and is said to have reduced the seven continental zones under his dominion.

Māndhātṛ married Bindumatī the daughter of Śaśabindu and had by her three sons, Purukutsa, Ambarīṣa and Muchukunda. Of these Ambarīṣa had a son Yuvanāśva and the latter had a son Harita, the ancestor of the Angirasa Hāritas. The Purāṇas say nothing about Muchukunda but Purukutsa was a great warrior and he was the first king of the Solar dynasty to advance as far as the Narmadā.

The circumstances which led him to turn his attention to this part of the country were that the Gandharvas called Mauneyas after Muni Kaśyapa, having defeated the tribes of the Nāgas, seized upon their most precious jewels

and usurped their dominion. The Nāgas thereupon resorted to Visnu for help and he advised them to ask Purukutsa to come to their succour. They therefore asked Narmadā to undertake the mission and Purukutsa having consented to help them, went to the spot and after destroying the Gandharvas returned to his place.

Purukutsa was succeeded by his son Trasadasyu and he was followed by a long line of successors none of whom deserve any special notice till we come to Triśaṅku. The Purāṇas say he was reduced to the condition of a Chāṇḍāla because he ate what was not consecrated, disobeyed his father and killed the cow of his preceptor. He was however a great friend of Viśvāmitra and it is said that on Vasistha, the family priest, refusing to perform his regal inauguration, Viśvāmitra undertook to do so and on his death elevated him to the heavens.

Triśaṅku was succeeded by his son Hariśchandra famous in Hindu annals, as the king who never swerved from the path of righteousness in the most trying circumstances. Of his successors, we have nothing but the names till we come to Bāhu also called Bāhuka. The territory of this unfortunate prince was overrun by the race of the Haihayas and the Tāla-jāṅghas so that he had to escape to the forests with his family. Here his son Sagars was born whom he put in charge of the Muni Aurva, and the latter imparted to him a knowledge of the Vedas and taught him the use of arms, especially those of fire. As he grew up, he came to know by and by the misfortunes which had befallen his father and stirred to the utmost, vowed vengeance on his enemies, with the result that a violent war soon broke out between him and his father's enemies in which he almost exterminated their whole race. The Purāṇas also give the names of a number

of other races whom he vanquished. Thus according to the Viṣṇu Purāṇa, he also defeated the Śakas, the Yavanas, the Kāmbojas, the Pāradae and the Pahlavas and according to the Vāyu, the Māliṣikas, Dārvas, Chaulas, and Khasās. The Brahma Purāṇa adds to the list the name of the Kolae (the forest races of eastern Gondwana) the Sarpas, and the Keralas and the Harivaṁśa, that of the Tuṣāras or Tokhāras (the Turks of Tokharistan), the Chīnas (the Chinese), the Madras (the people of the Punjab), the Kiṣkindhae (in Mysore), the Bangae (Bengalis), the Śālvae people in Western India and the Konkanas. It may however be stated that the Aryans did not come into personal contact with the Greeks till the times of Alexander and the Śakas till the first century of the Christian era, their contact with the Turks of Tokharistan being still later. As according to the Rājāvaliya, Rāma reigned in 2370 B. C. Sāgara who preceded him by several generations may be placed not later than 2850 B. C. even according to a very moderate estimate and it is therefore difficult to comprehend how Sāgara could have defeated all the races mentioned above. The Aryans probably knew the Kiṣkindhas from very early times but even in their case, there is nothing to show that they were known before the time of Rāma. We may therefore well conclude that the names of these races were interpolated subsequently by later writers, who included in the list, the names of all those races with whom they were familiar but who were regarded by them as beyond the pale of Aryan civilisation.

To resume the thread of our story, Sāgara having vanquished his foes and recovered his ancestral kingdom commenced to perform the Aśvamedha in celebration of the event and sent his horse to roam in conformity with

the rules in that behalf, attended by his 60000 sons. The horse was unfortunately stolen by some person and his sons in their attempt to track him, strayed further and further east from their home and at last perished in the attempt. Sagara thereupon sent Amśumat, the son of his son Aeamanjas in quest of the horse and he having succeeded in recovering him the celebration of the sacrifice was proceeded with and completed.

It is easy to see that in this legend we have the history of the attempt made by the Aryans to reach the Bay of Bengal—an interpretation which derives considerable support from the Agni Purana which instead of giving all the imagery given above simply states that the sons of Sagara were slain while engaged in excavating the nether regions *. In the reign of Bhagiratha the grandson of Amśumat the Aryans attempted to trace the source of the Ganges and though this task too was as arduous as the other, success crowned their efforts in this direction also.

Bhagiratha was succeeded by his son Śruta, also called Visruta in the Linga Purana and the fifth in descent from him was Rtuparna who was profoundly skilled in dice and was a friend of Nala, the son of Virasena and king of Nisadha. The third successor from him was Saudasa surnamed 'Mitraaaha' or forbearing towards his friend and 'Kalmāsapāda' that is, having spotted feet.

The Mahabharata states (Ādi Parva S. 176) that while he had gone out for hunting, Saudasa encountered Śaktri, the son of Vasiṣṭha. He asked him to make way but as he did not comply with his request, the king struck the eage with his whip. Enraged at this insult, Śaktri cursed the king to be a cannibal whereupon Viśvamitra

* Agni Purana by M. N. Dutt Vol II p. 1005

who was on very inimical terms with Vasiṣṭha seized the opportunity to persuade the king to begin by eating Śaktri himself. The king did so and ate up also the other sons of Vasiṣṭha much to the gratification of Viśvāmītra.

The version of the Viṣṇu Purāṇa is somewhat different. According to it, Vasiṣṭha cursed the king because he offered him a dish containing human flesh. The fact however was that Vasiṣṭha had misapprehended facts and the king enraged with his spiritual guide for his hasty action was going to pronounce a curse on him in return but thinking that he had some reason to be angry, he threw the water impregnated with the curse on his feet so that they became spotted and he became known as the king with spotted feet.

Saudāsa was succeeded by his son Aśmaka and the latter by his son Mūlaka. In the reign of Dilīpa, also known as Khatvāṅga a war broke out between the Devas and the Asuras in which, it is stated the Devas succeeded owing to the help they received from the king. The reigns of his descendants upto Daśaratha the father of Rāma were uneventful and we will therefore conclude our account of the Solar dynasty here, treating of the events of Rāma and Daśaratha in Book III.

CHAPTER II

THE VIDEHA DYNASTY

While the Solar race was thus exploring and establishing their sway over the eastern part of India, another descended from Nimi, the younger brother of Śasada of the Solar race settled in the country then known as Mithila corresponding to the northern portion of modern Behar.

An interesting story is told about Nimi, the founder of the line. It is stated that he once intended to celebrate a sacrifice and asked Vasistha, the family priest to officiate on the occasion. Vasistha told him that he was busy elsewhere but promised to come and conduct the sacrifice if he would wait till the other sacrifice was finished. Nimi made no answer whereupon Vasistha went away thinking that the king had assented. Nimi however was not disposed to postpone the work he had in hand for the convenience of his priest and engaged the services of Gautama for the purpose, so that when Vasistha returned from his work and saw what had happened he got indignant and pronounced a curse upon the king to the effect that he would cease to exist in a corporeal form. The curse had its effect for the king died and his body was preserved from decay by being embalmed with fragrant oils and resins—a remarkable event which goes to show that the ancient Aryans were not unacquainted with the Egyptian art of embalming dead bodies.

Nimi left no successor and the Rsis therefore agitated the body of the king and produced Janaka who became known as Videha in consequence of his father being without a body (*videha*) and 'Mithi' on account of his being

roduced by *Mathana* or agitation. This event also gave the name to the dynasty (Videha) and to the country they occupied (Mithilā).

Mithilā was not at that time a province with well cultivated lands and a population well advanced in civilisation but was an extensive, marshy jungle, with a very unhealthy climate. The Videhas therefore found it a difficult task to settle in the place and we have a faithful account thereof in the Śatapatha Brāhmaṇa which is well worth a quotation 'in extenso.' It runs :—

10. Mādhava, the (king of) Videgha carried Agni Vaiśvānara in his mouth. Tho Ṛṣi Gautama, Rahūgana was his family priest. When addressed (by the latter) he made no answer to him fearing lost Agni might fall from his mouth.

11. He, the priest began to invoke the latter with the verses of the Ṛgveda. 'We kindle thee at the sacrifice, O wise Agni, thee, the radiant, the mighty caller to the sacrificial feast (Ṛgveda 5-26-3) O Videgha.

12. He the king did not answer. The priest went on—'Upwards Agni dart thy brilliant shining rays, thy flames, thy beams.' (Ṛgveda VIII 44-16) O, Videgha.

13. Still he did not answer. The priest continued—'Thee O butter sprinkled one we invoke.' (Ṛgveda 5-26-2); so much he uttered when at the very mentioning of butter, Agni Vaiśvānara flashed forth from the king's mouth; he was unable to hold him back; he issued from his mouth and fell down on this earth.

14. Mādhava, the Videgha, was at that time on (the river) Sarasvatī. He (Agni) thence went burning along this earth towards the east and Gautama Rahūgana and the Videgha Mādhava followed after him as he was

burning along. He burnt over (dried up) all these rivers. Now that river which is called Sadānīra flows from the northern (Himālaya) mountain—that one he did not burn over. That one the Brāhmanas did not cross in former times, thinking it has not been burnt over by Agni Vaiśvānara.

15. Now-a-days however there are many Brāhmanas to the east of it. At that time, it (the land east of the Sadānīra), was very uncultivated, very marshy, because it had not been tasted by Agni Vaiśvānara.

16. Now-a-days however it is very cultivated, for the Brāhmanas have caused Agni to taste it through sacrifices. Even in late summer that river, as it were, rages along; so cold it is, not having been burnt over by Agni Vaiśvānara.

17. Mādhava, the Videgha then said to Agni 'Where am I to abide'? 'To the east of this river be thy abode!' said he. Even now this river forms the boundary of the Kosalas, and the Videhas; for these are the Mādhavas (or descendants of Mādhava).*

These paragraphs give us a clear idea of the inhospitable nature of the country, of its unhealthy climate and of the difficulties the Aryans had to face before they settled there. They also show how the Aryans ultimately established themselves in that part of the country after destroying by fire the jungle to the east of the river Sadānīra identified by Prof. Weber to be the same as the modern Gandak—and brought its land under cultivation. The last of the paragraphs quoted above further furnishes the important information that the river formed the boundary between the country of the Kosalas and the Videhas.

* Śatapatha Brāhmaṇa (S. B. E.) Vol. I p. 104-05.

Janaka was succeeded by a long line of princes (vide Appendix) of whom, the Purānas give us nothing but the names till we come to Śiradhvaja, the father of Sītā. As the story of her marriage with Rāma and her subsequent misfortunes will be told in a subsequent chapter, we need not give here the details thereof.

Of the remaining ninety-eight sons of Ikṣvāku, the accounts given in the Purānas differ considerably. According to the Viṣṇu Purāna, fifty under Śakuni were the protectors of the northern countries and forty-eight, under Vimati according to the Vāyu Purāna, were princes of the south. The Bhāgavata however states that of these 100 princes, twenty-five reigned in the west, twenty five in the east and the rest elsewhere, that is to say, in the north and the south. The information in the Matsya Purāna varies still more, for, according to it, Ikṣvāku had 114 sons who were kings of the country, south of the Meru mountain and as many who ruled north of it. No details about them are available and it is therefore not possible to say how these differences arose.

As regards the sons of Manu other than Ikṣvāku, no detailed account is available about Nrga, Nariṣyanta, Prāmsu and Prṣadhra. The third son Dhīṣṭa is said to be the ancestor of the Dhārṣṭaka Ksatriyas and Karuṣa, the ninth, of the Kārūṣas. Śaryāti, the fourth was the ancestor of the kings who established themselves in modern Gujarāt, Revata the earliest known ruler of the country being the son of Anarta, the son of Śaryāti. It was then known as Ānarta after Anarta and its capital was Kuśas-thali or Dwārakā. The rule of this dynasty there, was however short lived for in the reign of Raivata, the son of Revata, a race of Rākṣasas named Panyujanas over-

the whole of his territory, drove the minister and the retinue of the king out of the capital and established themselves in the place. Anarta was thus lost and it was not regained till some generations after in the time of Kṛṣṇa.

There is a strange and inexplicable confusion in the Puranas and other books giving ancient genealogies about Nabhaga and Nedistha. They are said to be one and the same person in some places *e g* in the Harivamsa and may be identified with Nabhanedistha of the Aitareya Brahmana and Nahnazdistha of the ancient Persian scriptures. In other places, Nedistha is mentioned as being distinct from Nabhaga and is also called by the name of Dista or Arist. The names given in the genealogical tree are in accordance with the Viṣṇu Purana.

Of the descendants of Nabhaga, Ambarisa is the most famous and is well known for his piety. Of the others, little is known, all the information which the Purāṇas give being that though the members of this family were Kṣatriyas by birth, they were called Angirasas or sons of Angiras and were Brāhmanas as well as Kṣatriyas. The Bhagavata explains this by saying that Nabhāga having protracted his period of study beyond the usual age, his brothers divided his share among them and on his claiming it, referred him to their father who advised him to assist the descendants of Angiras in a sacrifice. He obeyed with the result that the Angirasas presented him with all the wealth that was left at its termination. About the territory over which the dynasty ruled, nothing definite is known, though it may be inferred from what the Bhāgavata says about them, that they were ruling somewhere on the banks of the Yamuna.

More information is available regarding the descendants of Nedistha, the name of as many as thirty three princes of the line having been preserved to us. The first descendant from him was Nabhaga, who, we are told, carried off and married the daughter of a Vaisya and was therefore degraded to the Vaisya caste. He was succeeded by his son Bhalandana and the latter by his son Vatsapri also called Vatsapriti in the Bhagavata. His reign as well as that of his seven successors were uneventful but Karandhama, the eighth in descent from him is stated to be a powerful, wealthy and valiant prince. He was succeeded by his son Aviksit. According to the Markandeya Purana, he carried off the daughter of Visala, king of Vaidisa and on being pursued by the relatives of the princess was captured by them but ultimately released by the efforts of his father. He however felt this humiliation so much that he abdicated his throne in favour of his son Marutta.

Marutta is one of the most well known kings of the line and is mentioned both in the Atareya and the Śatapatha Brahmanas as having performed the Rajasuya and the Asvamedha sacrifices. They were unsurpassed in splendour, all the utensils being of gold. Indra, it is stated, was intoxicated with the libations of Soma juice and the Brahmanas were enraptured with the magnificent donations they received. "The winds of heaven encompassed the rite as guards and the assembled gods attended to behold it."

Marutta was succeeded by his son Nariṣyanta and the latter by his son Dama, who according to the Mārkaṇḍeya Purāṇa married Sumra, the daughter of the king of Dasarha. The same authority states that he killed Vapusmat, in retaliation of his having put to death

Marutta when he was staying in the woods after relinquishing his crown to his son

Nothing worth notice is recorded to have happened in the reign of the successors of Dama upto Tinabindu. He had a son named Visala by the celestial nymph Alambusi who founded the city of Vaisali. Scholars are not agreed as to the identity of the place. Some are of opinion that it is the same as Visala which is another name of Ujjayini while others are inclined to think that it is the same as Prayaga. The Ramayana places it lower down the north bank of the Ganges.

Visala was succeeded by his son Hemachandra. C. Somadatta the fifth in descent from him it is said that he celebrated ten times the sacrifice of the horse. He was succeeded by his son Janunejaya and the latter by his son Sumati also called Pramati with whom the line of Nedisti terminated.

CHAPTER III.

THE LUNAR DYNASTIES.

So far we have given the history of the dynasties descended from the sons of Manu. We shall next consider the history of the dynasties descended from Ilā, his daughter married to Budha.

And first as regards the ancestry of Budha. He was the son of Soma, the son of Atri, the son of Brahmā, the creator of the Universe. The Purāṇas state that Brahmā having installed Soma as the sovereign of plants, the Brāhmanas and the stars, he became inflated with pride and carried off Tārā, the wife of Bṛhaspati, the preceptor of the gods. A deadly conflict thereupon ensued between the gods and the Daityas which was called Tārakā on account of it being waged for the restoration of Tārā. The gods headed by Rudra hurled missiles against the enemy and the Daityas with equal determination assailed the gods. At last, Brahmā interposed and compelled Soma to restore Tārā to Bṛhaspati. This was done and shortly after, she gave birth to a child resplendent with brilliance whom his father called Budha.

Budha had by Ilā, a son named Purūravas. On his attaining kingship he became renowned for his liberality, devotion, magnificence and love of truth. He was so handsome in appearance that even the celestial nymph Urvasī became enamoured of him and stayed with him for a long time. The details of the story are given in the Mahābhārata, the Viṣṇu Purāṇa, the Bhāgavata &c. but as it contains no historical information, it is unnecessary to refer to it in details in this place.

Pururavas had six sons, Āyus, Dhimat, Amavasū Satyus and Srutayus. Of these, Āyus was the ancestor of the Yadavas, the Kauravas and the Kasi kings. We will therefore consider the history of the princes descended from him in a separate chapter. About Dhimat who is next to him the Puranas give us no information. We therefore come to Amavasū from whom some kings well known in ancient Indian history were descended and who is the ancestor of the dynasty which reigned in Kanyakubja.

The first king of the line who may be noted here is Jahnu the fourth in descent from Amavasū who married Kaveri the great grand daughter of Yuvanashva who must evidently be Yuvanashva II. It is said that when he was performing a sacrifice the whole of the place was overflowed by the waters of the Ganges, and this enraged him so much that he drank up the whole river. The gods and the sages however implored him to restore her and he at last complied with their wishes so that the river thenceforth became known as Jahnvi after him.

The next king of the dynasty who may be specially mentioned is Gadhi the sixth in descent from Jahnu and the father of the famous sage Visvamitra. He had also a daughter named Satyawati who married Rohita of the descendants of Bhīṣma and had by him a son named Janadagni. As he grew up, he became renowned for his sanctity and for his proficiency in the Vedas and married Renuka the daughter of king Prasenajit. She bore to him six sons, of whom the most valiant was Parasurāma regarded as the sixth incarnation of Viṣṇu.

The event that has made him famous in Indian history is his vow of extermination of the Kṣatriya race. The facts which led him to do so are briefly as follows —

Once upon a time when the sons of Jamadagni were away from the hermitage, Kārtavīrya the mighty monarch of the Haihaya tribe came there and was treated with all hospitality by the wife of Jamadagni. Far from feeling grateful to the family for it, he returned the hospitality by carrying away a calf of the milch cow belonging to him, in spite of strong protests from Jamadagni and pulled down the trees growing near the hermitage. This naturally made Jamadagni indignant and when Paraśurāma returned, he related to him what had happened. Paraśurāma vowed to wreak vengeance for the gratuitous wrong done to his family and setting out with his bow he assaulted Kārtavīrya and put him to death. In retaliation thereof, the sons of Kārtavīrya put Jamadagni to death and matters became much worse. Paraśurāma swore that he would extirpate the whole race of the Kṣatriyas and began by putting to death all the sons of Kārtavīrya. He then slew every Kṣatriya he encountered so that five large lakes of Samantapanchaka became filled with their blood. He next offered oblations to his father with the water of the lake and gave to the ministering priest an altar of gold which he divided among his fellow brethren and they came to be known as Khāṇḍvāyana Brāhmanas on this account. Paraśurāma then returned to the Mahendra mountain and pious Hindus believe that he is still staying in the place.

Paraśurāma left no descendants and the Kānyakubja line ended with the sons of Viśvāmitra of whom the more well known are Madhuchchhandas, Jaya, Kṛta, Śunahśepa, Devadeva, Astaka, Kaechhapa and Hārta. Of these, the story of Śunahśepa will be told in Chapter I, Part II; as regards the others, all that is stated is that they founded many families which became known as Kauśikas.

CHAPTER IV. THE KĀŚĪ LINE.

Āyus, the eldest son of Purūravas married the daughter of Rāhu,—also called Ārāhu in some places—and had by her five sons, Nahusa, Ksatravṛddha, Rambha, Rāji and Anenas. Of these, Ksatravṛddha was the ancestor of the kings who ruled at Kāśī. He had a son named Suhotra who had three sons Kāśa, Leśa and Grtsamada. Grtsamada is the most famous of them being the author of several hymns in the second Maṇḍala of the Ṛgveda. Sāyana observes in his commentary on this Veda that though he was formerly the son of Śunahotra of the family of Angirases he was seized by the Asuras and on being rescued by Indra became by his command Grtsamada, son of Śunaka in the family of Bhṛgu. On the other hand, it is stated in the Vāyu, the Bhāgavata and the Brahma Purāṇas that Śunaka was the name of his son. There is thus an apparent discrepancy in the statement made by Sāyana and that found in the Purāṇas which it is difficult to reconcile unless we suppose that the persons referred to are different.

Śaunaka, the son of Grtsamada is said to have established the four castes and with him the line of Grtsamada ended. Kāśa the first son of Ksatravṛddha had a son named Kāśīrāja and his son was Dīrghatamas. The last mentioned had a son named Dhanvantari distinguished for his proficiency in the medical science and for having founded the eightfold system of medical sciences *viz.*, (1) Śalya, extractions of extraneous bodies (2) Śālākya, treatment of external organic afflictions (3) Chikitsā—diagnosis of

diseases (4) Bhūtavidyā—treatment of diseases referred to demoniac possession (5) Kaumārabhrtya—midwifery and management of children (6) Agada—alexipharmacy (7) Rasāyana—chemistry (8) Vājīkarana—use of aphrodisiacs.

Dhanvantari had a son named Ketumat and Ketumat a son named Bhīmaratha but nothing special is recorded about them. Important events however happened in the reign of Divodāsa, the son of Bhīmratha, for in his time a war broke out between him and king Bhadrāsrenya of the Yādavas. Bhadrāsrenya was at first victorious and succeeded in capturing Kāśī, the capital of the dynasty but later on, he was defeated by Divodāsa, who put his hundred sons to death. He however spared Durdama who was at that time an infant with the result that when he grew up, he in his turn deprived Divodāsa of his territory and Divodāsa was compelled to build another city in the extreme east of his country at the confluence of the Ganges and the Gomati. War between the two dynasties still continued and in the meantime, the Rākṣasas taking advantage of the event made a bold dash to capture Kāśī and succeeded in their attempt. According to the Mahābhārata, the dispossession lasted for many generations and it was only in the time of Pratardana, the son of Divodāsa, the son of Sudeva that the Kāśī dynasty succeeded in breaking the power of their opponents. Alarka, the son of Pratardana continued the work his father had begun and after killing the Rākṣasa Kṣemaka succeeded in occupying Kāśī and repopulating the city which was almost deserted owing to the ravages of the Rākṣasas. Alarka was succeeded by his son Sannati and he by a long chain of successors. None of them however attained any distinction and there is moreover a great discrepancy in the lists given by the

different Puranas It is therefore unnecessary to refer to them here in details

The next dynasty we will consider is that of the Haihayas, who as we have already seen were engaged in dire conflict first with the Bhūrgavae and then with the kings of Kasi They were descended from Sahasrajit the eldest son of Nahusa He had a son named Satyajit and he had three sons, Haihaya Venu and Haya The fourth in descent from Haihaya was Mahismat and he founded the city of Mahismati on the Narmada which Col Tod identifies with Chuli Maheswar, but which in the opinion of Mr Paigiter is the modern Mandhata

Bhadrasrenya in whose reign the contest with the Kasi kings began was the son of Mahismat He was succeeded by his son Durdama and he, as we have already seen, continued the war begun in the time of his father and succeeded in recovering his ancestral possessions

Durdama was succeeded by his son Dhanaka, the latter by Kṛtavīrya, and the last mentioned by his son Arjuna generally styled 'Arjuna with the thousand arms' He is the most celebrated king of the dynasty and is said to have performed two thousand religious sacrifices "The very mention of his name says the Agni Purana* "was enough to hold the thieves and robbers in check His powerful hand could be perceived everywhere in the realm and a thing left on the road was as much safe as it would have been if kept in a strong room In the merit of gift, in penances or in the performance of religious sacrifice, in prowess, in learning or wisdom, no king can be reckoned a peer of the redoubtable Kartavīrya "

* Translation of the Agni Purana by M. N. Dutt p 1009. Chap 275

The Purāṇae further state that Arjuna was the sovereign of the seven Dvīpas but no details about his conquests are given, the only incident relating to him which the Purāṇae give being that pertaining to Ravana who it is said came on a tour of triumph to the city of Mahismatī but was taken prisoner by Kartavīrya, that is Arjuna—the son of Kṛtavīrya and confined like a tame beast in a corner of his capital *

The great king was at last put to death by Parasurama for reasons detailed in the preceding chapter. He left a hundred sons but the names of five only have been handed over to us, the rest having been killed by Parasurāma, viz Śuraeena, Sura, Dhīsta, Madhu and Jayadhvaja. Jayadhvaja had a son named Talajangha, the ancestor of the Talajanghas, divided into five main branches† viz the Vitihotras, the Avantis, the Bhojas, the Saundikayas and the Jatas. The Vāyu Purāṇa however does not mention the Bhojas and the Saundikayas and substitutes in their place, the name of Tundikeras and Talajanghae. It is difficult to fix the various parts of the country where these people lived but generally speaking, it may be said that they were for the most part settled in Central India and round about. Thus the capital of the Talajanghas was Mahismatī on the Nerbuddah, referred to above. The Tundikeras and the Vitihotras were settled on the other side of the Vindhya mountains while the Avantis settled in the country then known as Avanti after them, but which is now known as Malawa, after the Malavas who displaced them and occupied their country. The Bhojas were most probably settled in the neighbourhood of Dhar.

* The Agni Purāṇa by M. N. Dutt p. 1009

† The Agni Purāṇa by M. N. Dutt p. 1009

CHAPTER V THE YĀDAVAS.

Besides Sahasrajit, Yadu had three other sons viz, Kroṣṭu, Nala and Raghu. Of these, nothing is known about the descendants of the two last mentioned but a very exhaustive list is given of the descendants of Kroṣṭu as Kṛṣṇa the eighth incarnation of Viṣṇu was born in this family.

The first king of the line who may be noted is Śaśabindu, the fifth in descent from Kroṣṭu. He was a "chakravartin" and the lord of the fourteen great gems but unfortunately no details about his conquests or the territory over which he ruled are available. The only other information, the Purāṇas give is that he had a large number of wives and a number of sons among whom the more famous was Pṛthuśravas. The Purāṇas next give the list of descendants from him but we have nothing but their names until we come to the descendants of Parāvṛt, the fifth in descent from Pṛthuśravas. He had five sons of whom Rukmeṣu succeeded his father and the second Pṛthurukma got employed under him. The country of Videha was assigned to the third and the fourth, viz. Palita and Harita. Jyāmagha the fifth was sent to seek his own fortune, and according to the Vāyu Purāṇa, conquered the country along the Nerbuddah, the Mekalā and the Śuktimat mountains with his capital at Śuktimatī.

Jyāmagha was married to Śaibya to whom the Purāṇas say, he was very subservient. Once it so happened that when he was returning home after defeating an enemy, he beheld a lovely princess in distress. Taking

compassion on her, he took her with him to his city but the moment his queen saw the new comer, she was wild with rage and inquired who she was. Quite confused, the king answered that she was his daughter-in-law. "I have never had a son" said the queen "and you have no other children. Of what son of yours then is this girl the wife?" The king replied "She is the young bride of the future son whom thou shalt bring forth."

This conversation between the king and the queen, it is said, took place at an auspicious moment so that the queen although past the time of becoming pregnant gave birth to a son whom his father called Vidarbha.

Vidarbha had three sons, Kratha, Kaiśika and Romāpāda of whom Kaiśika had a son named Chedi, the founder of the Chaidya dynasty. Kratha had a son name Kunti and the latter a son named Dhasti whose great grandson Daśārha destroyed 'the host of copper' according to the *Līṅga Purāṇa*. A long list of persons descended from him is given but nothing important is reported to have occurred in the reign of any of them until we come to Satvata. An account of his reign, we must reserve for Book III as he flourished in the third period.

Of the other sons of Yayāti, the *Viṣṇu Purāṇa* gives the names of the descendants of Turvasu upto the fifth generation and adds that the last of them adopted Duśyanta of the family of Pūru so that his line merged into that of the latter prince. The account thereof as given in the *Agni Purāṇa* however differs considerably for it has Duśmanta instead of Duśyanta and instead of making Turvasu's line end with him, it goes on to give the names of the descendants of Duśmanta viz. Varuttha and Āndira. Of these Āndira had, according to the *Vāyu*, the *Matsya* and the *Brahma Purāṇas* four sons, Kerala,

Pāndya, Chola and Karnāta and they founded the kingdoms called after them in the Deccan. It may however be stated that Yayāti is said to have allotted the south-eastern portion of his territory to Turvasu and that under the circumstance, the country in the possession of the descendants of Turvasu properly speaking would be the modern Arakan and Ava. The only way to reconcile these conflicting statements is to suppose that originally the Aryans were in possession of these countries, but they were lost subsequently and the country of the Keralas, the Cholas, the Pāndyas and the Karnātas was gained, so that when the Pūranas were finally recast their composers substituted the names of these countries for those of Arakan and Ava.

Druhyu, the third son of Yayāti had a son named Babhru and he had a son named Setu. His son was Āradvat, the country occupied by him being called Āratia after him. He was succeeded by his son Gāndhāra. Opinion is not unanimous as to the exact location of these countries but Gāndhāra is generally believed to be the same as the modern Kandahar and this view derives considerable support from the fact that in the Vāyu Purāna, Gāndhāra is said to be a large country famous for its horses a characteristic which is true of the country even now. So also Āratia is supposed by Dr. Wilson to be the same as Aratri of Arrian. The line of Druhyu terminated with the hundred sons of Prachetas, and the Viṣṇu Purāna, the Bhāgavata and the Matsya agree in saying that generally speaking they ruled over the barbarians of the north. The account as given in the Mahābhārata however varies to some extent and it observes that from them were descended the Vaibhojas, a people unacquainted with the use of cars or beasts of burden and who used to travel on rafts.

We now come to the descendante of Anu, the fourth son of Yayāti. The two princes of the line who may be specially mentioned are Uśinara, and Titikṣu, the eighth in descent from Anu. Of these, Uśinara had four sons, Śibi, Nīga, Nara, Kṛmi and Vrata, each of whom was the leader of a tribe. Thus Śibi was the ancestor of the Śaibas, Nīga of the Yaudheyas, Nara of the Navarāstras and Vrata of the Ambaṣṭhas while Kṛmi founded the city Kṛmilā. Śibi again had four sons, Vṛsadarbha, Suvīra, Kaikeya and Madraka and they gave their names to the countries called after them, in the west and the north-west of India.

Titikṣu the brother of Uśinara had a son named Usadratha and the third in descent from him was Bali. The Purāṇas state that Dīrghatamas begot on his wife Anga, Baṅga, Kaliṅga, Suhma and Puṇḍra and the five countries they occupied became known by their names. Anga had a son named Pāra and the fourth in descent from him was Romapāda, to whom Daśaratha, the son of Aja gave his daughter Śāntā in adoption. She gave birth to a son named Chaturaṅga and his grandson Champa founded the city of Champā, of which traces still remain in the vicinity of Bhagalpur.

Of Pūru, the youngest son of Yayāti, we have an interesting legend in the Purāṇas where it is stated that Yayāti having become old and infirm before his time through the curse of his father-in-law—Uśanas, thought of transferring his decrepitude to his sons. He first requested Yadu but the latter was not inclined to agree. He then turned to his other sons, Turvasu, Anu and Druhyu but they too were unwilling. Lastly, he asked

Puru to do so and he gladly accepted the offer and thanked him for it

Yayiti being thus restored to his youth became once more immersed in its pleasures and began to pass his time wholly in the company of the celestial nymph Visvachu. Many years thus passed away when he at last felt that there was no end to sensual pleasures and that desire was not appeased by enjoyment but only became the more intense like fire fed with sacrificial oil. He therefore restored his youth to Puru and in return for Puru's generous nature, made him the sovereign of his kingdom and appointed his elder brothers to act as viceroys under him in the different parts of his kingdom.

Puru was succeeded by his son Janamsjaya. He was succeeded by his son Prachinvat and others but nothing particular is recorded of any of them until we come to Rantinara, also called Matinara in some places. He had a daughter Gauri who was married to a prince of the Ikshvaku family and became the mother of Mandhata. He had besides three sons, Tamsu, Apratiratha, and Dhruva of whom Apratiratha had a son named Kanva the ancestor of the Kanvayana Brahmanas. He is frequently referred to in the Rgveda and his son Medhatithi is the reputed author of many of its hymns. Tamsu had a son named Anila and he had four sons of whom Dusyanta the husband of Sakuntala was the eldest, Dusyanta was succeeded by his son, the Emperor Bharata.

Bharata had nine sons by different wives but they were put to death by their mothers because he remarked that they bore no resemblance to him. He thereupon performed a sacrifice at which the Rsi Bharadvaja officiated and a son was born to him who was called Vitatha, in allusion to the unprofitable birth of his elder

brothers. He was succeeded by his son Bhavanmanyu, who had many sons of whom the chief were Bṛhatkṣatra and Garga the ancestor of the Gārgyas. The latter had a son Śini, the ancestor of the Śainyas and the former a son named Hastin who founded Hastināpur and had three sons, Ajamīḍha, Dvimīḍha and Purumīḍha. As, of these, Ajamīḍha is the founder of the dynasties who ruled in the North and the South Pañchāla countries we will consider his history as well as that of his descendants in a subsequent chapter.

CHAPTER VI

CONTEMPORARY KINGS

We will now recapitulate the leading facts noted in the previous chapters and also try to fix the position of the rulers of the various dynasties who established themselves in India, in their relation to one another.

It will be noted that excepting the Solar line, the dynasties established in these different parts were descended from Yadu, Turvasu, Anu, Druhyu and Puru, the five tribes which first came and established themselves in the Punjab. Of these, the descendants of Turvasu have not a good record to show and their line soon merged into that of Puru. The descendants of Druhyu established themselves near Gandhara and ruled over the lawless barbarians of the north, who if we were to attempt to reconcile the account given in the Puranas with that in the Mahabharata were known as Vaibhojas, and were unacquainted with the use of cars or beasts of burden, used to travel on rafts and had no kings. The descendants of Anu have a better story to tell and the sons of Bah, one of his descendants settled in Anga, Banga, Kalinga, Suhma and Pundra. The descendants of Yadu advanced towards what is now Rajputana and one of them Jyamagha succeeded in establishing his sway over the country along the Nerbuddah. He even extended his sway as far as the modern Berar as may be inferred from his son being called Vidarbha, the ancient name of the country. Again Chedi the son of Kaisika descended from him founded the kingdom of Chedi to the north-east of the present Central Provinces while another Bhoja established himself in

¹ Malwa with his capital at Mṛttikāvatī by the river Parnāsā. Briefly speaking, their sway thus extended over the whole of modern Rajputana, Gujrat and Central Provinces. Kattyawar was however not subdued and it is possible that it continued to be under the rule of the Raksasas, who as mentioned before in Chapter II dispossessed Revata of the Solar dynasty and were all powerful in that part of the country.

The descendants of Puru settled in the country adjacent to modern Delhi and were in possession of the upper half of the present United Provinces, so that when some generations after Hastin, the founder of Hastināpura, the dynasty became divided into three branches *e.g.* the Northern Panchalas, the Southern Pañchīlas and the Pauravas proper, the Northern Panchalas settled in the country between the Himalaya and the Ganges, the Pauravas in the country round about Hastinapura and the Southern Panchalas in the country between the Ganges and the Chambal with their capitals at Ahikṣatra and Kampilya respectively.

Of the other lines descended from Pururavas, we have the Kanyakubja dynasty in which the famous Rṣi Visvamitra was born and the Kāśī line descended from Ksatravardha the brother of Nahuṣa having its capital at Kāśī. The most famous event in the annals of the last mentioned dynasty was their conflict with the Haihayas and their ultimate success against them in the time of Pratardana.

As regards the dynasties descended from the sons of Manu, the most illustrious was the Solar line. Its rulers were the first to advance towards the valley of the Yamuna and the Ganges, to penetrate as far as the eastern ocean and to advance towards the country to the north of the Narmada. Again, when the Haihaya were overrunning the whole of Northern India, it was Sagara—a prince of this dynasty who first succeeded in stemming the tide. Another noteworthy feature of the dynasty is that it claims the largest number of 'chakravartins' *e.g.* Mandhātṛ, Sagara, Bhagiratha, Ambarisa and Dilīpa II.

The Videha line descended from Nimi, the second son of Ikṣvaku had a very peaceful career. The reason is

plain. It was situated beyond the confines of the territory under the sway of the powerful Solar dynasty and it was thus not possible to attack it without first destroying the power of the Solar kings. The latter kings were on their part not inclined to fight with a peaceful neighbour, and the only time when they would perhaps have been inclined to turn their attention towards it, they had become attached to that dynasty closer than ever by the bonds of matrimonial alliance. Another tribe which had an equally peaceful career was that of the Kośālas who lived in their neighbourhood and were separated from them by the river Sadānīra.

Lastly, we have the dynasty descended from Diṣṭa, another son of Manu. Among its wellknown rulers, we have Marutta the son of Avikṣit, Tṛṇavindu, the son of Budha and Viśāla, the founder of Vaiśālī.

The territory occupied by the Aryans thus extended from the northernmost part of the Himālayas inhabited by the Uttara Kurus and the Uttara Madras to the Vindhya range in the south and from Kandahāra in the west to the Bay of Bengal in the east. Beyond the confines of Aryan territory—in the south,—the Nīchyas and the Apāchhyas, two ahoriginal tribes still held their own and occupied the territory now known as Gujrat. Some petty tribes even held their own in the midst of Aryan settlements, *e.g.*, the Nīśādas who lived in the vicinity of the Vindhya mountains. So also Patāl which as we have seen was a great maritime port near the delta of the Indus was still in the hands of the Dravidians, with the neighbouring country of modern Baluchistān. The country to the south of the Vindhya range was still unknown although some enterprising Rsis had crossed it and had established settlements there.

We shall next attempt to ascertain the position of the rulers of these dynasties in their relation to one another. The subject has been dealt with very ably and in details by Mr Pargiter, in an article on ancient Indian genealogies and chronology in the Journal of the Royal Asiatic Society. We will only touch the question in brief.

The earliest synchronism is that of Yati, the eldest brother of Yayati who is said in the Brahma Purana (12 3), the Vayu Purana (II 31 14) and the Harivamsa (30 1601) to have married Go, daughter of Kakutstha. This Kakutstha evidently is Kakutstha the son of Vikulpa of the Solar dynasty and Yayati must therefore be placed one generation below him.

The next synchronism is that of Rantinara of the dynasty of Puru also called Matinara in some places whose daughter Gauri was the mother of Mandhatr of the Solar dynasty. Matinara was thus the senior of Mandhatr by two generations, and therefore a contemporary of Prsenajit the grand father of Mandhatr. Again we are told that Mandhatr married Bindumati, daughter of Sasabindu, who may be identified with Sasabindu, the son of Chitraratha of the Yadav dynasty. Sasabindu would thus be a contemporary of Yuvanasva II, the father of Mandhatr.

Another synchronism is that of Jahnu, the fourth in descent from Amavasū, the son of Pururavas who married Kaveri, the great grand-daughter of Yuvanasva II, according to the Vayu Purana. Jahnu will thus be three degrees below the latter and may therefore be placed after Purukutsa, the grand son of Yuvanasva II.

The story of Trisanku's inauguration to the throne of his father mentioned in Chapter I of this book shows that Visvamitra and Trisanku were contemporaries. It is also

stated in the Purāṇas and the Mahābhārata that Jamadagni and Viśvāmitra were born at the same time* and Jamadagni too would be a contemporary of Trisāṅku and Viśvāmitra. The story of Śunahśepa narrated at length in Chapter VII further establishes that Viśvāmitra was a contemporary of Ajigarta and Śunahśepa, that of Rohita. Lastly, Paraśurāma being the son of Jamadagni will also be their contemporary.

Next we have the story of the feuds of Jamadagni with Arjuna the king of the Haihayas. This establishes synchronisms with Jamadagni and Arjuna and between Paraśurāma, the son of Jamadagni and the sons of Arjuna.

This brings us to the contemporaries of Bhadrāsreṇya and his successor. As mentioned before Bhadrāsreṇya dispossessed Divodāsa the son of Bhīmaratha of the Kāśī dynasty and though later on, he succeeded in regaining the paternal possession, he was once more obliged to leave his capital by Durdama the son of Bhadrāsreṇya. Divodāsa I should therefore be placed immediately after Bhadrāsreṇya and before Durdama. We are further told that the power of the Haihayas was finally broken by Pratardana, the son of Divodāsa. The Purāṇas do not say who this Divodāsa was, and evidently identify him with Divodāsa the son of Bhīmaratha but this could not be, because a number of rulers are mentioned to have ruled after Durdama and one of them was the powerful Kārtavīrya, so that we can only place the fall of the dynasty considerably later. Divodāsa, the father of Pratardana must therefore be placed correspondingly lower and as the Mahābhārata not only mentions, a Divodāsa,

* Viṣṇu Purāṇa IV. 7 ; The Mahābhārata Vana Parva Chap. 115.

the son of Sudeva but mentions two other rulers viz. Aṣṭāratha and Haryaśva, we may well regard the Divyādāsa, the son of Sudeva to be the father of Pratardana as pointed out by Mr. Pargiter* and his position will be one generation above Viśni, who was the last king of the Haihayas and whose power Pratardana must evidently have broken. Again, as narrated in Chapter I, king Sagara of Ayodhyā had also dealt a crushing blow to the dynasty and this establishes synchronisms between Viśni and Sagara.

Sagara was married to Vaidarbhī whom we must evidently construe to mean the daughter of Vidarbha, the son of Jyāmagha; Vidarbha would thus be one generation before Sagara.

Again, it is stated in the story of Nala and Damayantī that R̥tuparna of the Solar dynasty was a contemporary of Nala. He would thus be one generation below Bhīma, the father-in-law of Nala and as Damayantī is also called Vaidarbhī in the story and therefore evidently belonged to the dynasty founded by Vidarbha, we may identify Bhīma with Bhīmaratha of the Vidarbha line. This also accords well with the position of these two kings in their genealogical lists for Bhīma is the ninth descendant from Vidarbha and R̥tuparna, the tenth from Sagara.

We will next try to fix the position of Duśyanta. As is well known, he married Śakuntalā, apparently, a descendant of the first Viśvāmitra, the son of Gādhi, for if Śakuntalā were to be regarded as the daughter of the latter, Duśyanta would be a contemporary of Rohita and that is impossible because Bharata is said to have three wives who are called Vaidarbhīs that is belonging to the family of Vidarbha, who is much later in the genealogical

* J. R. A. S 1910, p. 38-39

1st Again, Bhavanmanyu, the second in succession from him is said to have married the daughter of Dasarha who is later still Bhavanmanyu may therefore be placed one generation below Dasarha and Bharata may be placed three generations before him This indeed leaves a long blank in the Panrava line but it is explained on the ground that during this time the Panravas could not have flourished, owing to the supremacy of other potentates such as Sasavindu of the Yadavas, Arjuna of the Haihayas and Marutta, son of Aviksit

It is also possible to fix the position of Dilpa II and Somadatta of the Solar and Nediṣṭha's line respectively Both of them were powerful kings for Dilpa II is said to have been a 'chakravartin' and Somadatta, to have celebrated the sacrifice of the horse ten times Again Raghu of the Solar dynasty was also a famous king for Rama is often called Raghava after him, and as it is not likely that two powerful rulers could have flourished at the same time, Somadatta may be placed after Dilpa II and before Raghu

Lastly, coming to Anu's line, we may notice the fact that Satyavrata of the Solar race married a Kaikeya princess, evidently a daughter of Kaikeya, the descendant of Usinara of Anu's line Kaikeya will thus be one degree above Satyavrata The stories narrated in the Puranas about Dirghatamas, the son of Uchathya* and Bharadvaja, the son of Brihaspati,† the brother of Uchathya further show that Dirghatamas begat on the wife of Bali, Anga and other sons and that Bharadvaja officiated at the sacrifice held by Bharata for the birth of a son, and thus makes Anga a contemporary of Vitatha, the son born to Bharata, as a result of the sacrifice celebrated by him

* See Chapter V

† See Chapter V

BOOK II.
PART II.
CHAPTER I.
THE SACRIFICIAL SYSTEM.

The history of the civilization of the Aryans during the period whose account we have given in the preceding pages is divisible into two parts viz., the period of the three later Vedas and the period of the Brāhmanas. Contrary to what is generally the case, we have better materials for writing this than what we have for writing the political events of the time for, while for the latter, we have to depend upon the meagre details given in the Purānas and the Epics, for the former, we have a number of books giving minute particulars viz. the three later Vedas with their Brāhmanas and Upaniṣads.

Of the three later Vedas, the Sāmaveda is the least important from a historical point of view for the main object with which it was compiled was to provide a treatise, enabling priests to chant the hymns to be recited at the Soma sacrifice in a proper style and with the proper accent, and it therefore does not concern itself with any other subject.

With the Yajurveda, the case is different. It contains the germ of the ceremonies which are referred to at great length in the Brāhmanas and is the earliest book dealing with the system of sacrifices which, as we have already seen, formed an important feature of the religion of the Aryans from the times when they were yet undivided. After their separation, the two important divisions

of the Aryan family viz. the Greeks and the Romans continued to attach considerable importance thereto but among none of them did the sacrificial system receive so much attention as it did in India. Here, it gathered more and more sanctity with the progress of time and on it, the Brāhmanas concentrated all their attention making it almost the sole object of their life. As has been well remarked "a sacrificial fire place was the centre where all learning and ingenuity was brought together and the focus from which knowledge of every kind radiated. It was at the sacrificial fire place that an exciting song in honour of a warrior who had acquired or explored a new territory for the Aryans was recited. It was at a sacrificial fire place that the princely gifts of a rich man to an officiating priest were published to the world. It was at the sacrificial fire place that the nation boasted of its progress in knowledge, its enterprises, its prosperity attributing them all to their god Indra or Agni. It was at the sacrificial fire place that they confessed their sins in a way and prayed to their gods for deliverance from the power of sin incarnate. Here the irresistible national propensity to play at dice was condemned in a language that even at this distance of time moves the heart of the readers, and here the Soma was pounded, squeezed and filtered, its virtues being extolled and cups filled with sparkling juice."

The question naturally arises why the Aryans attached so much importance to the offering of sacrifices. It has been well considered by Mr. Hewitt and as his observations throw a flood of light on the question, we quote them 'in extenso.' "The minds of the earliest races of mankind," the learned author observes "were saturated with fear of the unknown and it was this which first led to the offering of the sacrifice. Man in the early stage of

civilization as he tried to propitiate the unknown being whose agency, he attributed any calamity from which he suffered was inclined to repeat the use of means which he thought were efficacious in averting the wrath of the hidden powers or winning their favour. But this repetition to be effective must necessarily be exact and hence a scrupulous attention to details became at a very early period an indispensable condition attaching to religious ceremonies. When these ceremonies became as they very soon did, public functions ritualistic correctness was still more strongly insisted upon. Sacrifices offered for the tribe became important matters of state and though when the fire worshippers introduced the domestic sacrifice to the gods of the household fire an additional class of private sacrifice was added to those which were all previously public and official, this addition did not detract the great importance which continued to be attached to tribal and territorial sacrifices. The yield of the crop the increase and wellbeing of the tribe and of its herds and flocks success in foreign wars and the safety of the people from internal disturbances and famines were all held to depend upon the due performance of religious rites. Consequently from the earliest institution of these ceremonies, it was thought to be absolutely necessary that no mistake should be made in their performance and the rules prescribed for each rite were handed down from generation to generation as the most precious of national possessions."

The learned author further gives us a clear account of the different stages through which the system passed. 'The first sacrifice,' he remarks, 'was to the mother Earth in its natural state. Ritualism began with the hallowing of the ground on which the sacrifice was offered and the altar which was then heaped up served as the

symbol of the sacred mother. It is for this reason that the altar is not only said to be the earth in the Śatapatha Brāhmaṇa but also the earth as the woman from whom all things are born, in other words, the mother earth. To this original worship of the mother earth was added that of the male element which was thought to embody the material power (Dakṣa) necessary for the work of production and it came to be invoked in the name of Agni Svatakr̥t or Rudra. Subsequent inquirers however thought that neither the earliest theological generalisation which ascribed the creation of all things to the mother earth nor the subsequent union of the two material creative powers was a sufficient explanation of the mystery of creation and reproduction. Consequently, the power animating the two active agents was separated from them and made a third god controlling and giving life to the other two and this power was originally repressed in the Iḍah male and female which are still worshipped as the Virāj. Later on, Varuna took the place of this third member of the triad till he in his turn was superseded by Indra. The worship of Indra changed the whole aspect under which Nature had hitherto been regarded and made the fertilising waters the central power which united heaven and earth, the father and mother of "all things."

The thing offered as sacrifice also underwent similar changes. True at the time when the Aryans came and settled in India, human sacrifices were offered by them, as may be inferred from the story of Śunahśepa told in the Aitareya Brāhmaṇa. According to it, the king Hariśchandra being childless prayed to Varuna to give him a son, vowing to sacrifice his first born to the god. A son was then born to him but instead of offering him to the god, Hariśchandra evaded the fulfilment of his vow under

some pretext or other until the youth attained adolescence. His father now told him what had happened, whereupon the youth escaped to the forests and the king was seized with dropsy for failing to fulfil his vow. One day as he was wandering in the woods he met Ajigarta, the R̥ṣi, who was starving and he offered him a hundred cows if he promised to give any one of his sons as ransom. Ajigarta agreed and accordingly Śunahśepa was taken to the sacrificial post. Ajigarta now asked for another hundred cows and this too being agreed to, the time came for killing Śunahśepa whereupon he prayed to one god after another till at last he was released from the stake and the king too was freed from dropsy.

From this, it may well be inferred that human sacrifices were offered by the Indo-Aryans. Nor is this the only fact which can be cited in support of the view for there are passages both in the Aitareya and the Śatapatha Brāhmaṇas which point to the same conclusion. Both the passages are remarkable for giving very accurate information regarding the thing which used to be offered for sacrifices and we will quote one of these viz. that from the Śatapatha Brāhmaṇa* for the information of our readers.

- “ 6. At first the gods offered up a man as the victim. When he was offered up, the sacrificial essence went out of him. It entered into a horse; they offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. They offered up the ox. When it was offered up, the sacrificial essence went out of it. It entered into the goat. They offered up the goat. When it was offered up, the sacrificial essence went out of it.

* Translation by Prof. Eggeling (S. B. E. Series).

7. It entered into this earth. They searched for it by digging. They found it in the shape of those two substances, rice and barley. Therefore even now they obtain these two by digging, and as much efficacy as all those sacrificed victims would have for him, so much efficacy has this oblation of rice, for him who knows this. And thus there is in this oblation also that completeness which they call the fivefold animal sacrifice."

This extract, one may safely say, establishes the fact that human sacrifice once prevailed among the Aryans. They however felt the enormity of the practice as they progressed and different kinds of animals were substituted by them one after another. At first, the horse was offered because the dsa was to offer to the gods, the best of living creatures and next the various animals mentioned above were substituted for it, till at last, the idea of offering animal sacrifices became repugnant and it was settled that rice and barley were fit offerings to the gods.

Of the various forms of sacrifices, there were five principal classes according to the Yajurveda, viz. the Soma, the Rājasūya, the Aśvamedha, the Puruṣamedha and the Sarvamedha. Of the first of these there were seven varieties viz. Agniṣṭoma, the Atyagniṣṭoma, the Ukthya, the Sōḍaśin, the Vājapeya, the Atirātra and the Aptoryāma sacrifices. The simplest and the most common form of the Soma sacrifice was the Agniṣṭoma and required the immolation of a single victim, a he-goat to Agni and the chanting of twelve 'stotras'. The Ukthya required the offering of an additional sacrifice, viz. a he-goat to Indra and Agni and 15 stotras; while the Sōḍaśin required as a third vi "

the immolation of a ram to Indra. The distinctive feature of an Atiratra sacrifice was an overnight performance of chants and recitations and a special offering was made to Sarasvati or the goddess of speech. The Aptoryama was an amplified form of the Atiratra while the Atyagnistoma was a development of the Agnistoma and was probably introduced as Professor Weber suggests, to bring up the Soma Samstha to the sacred number of seven.

The most important of the seven Soma sacrifices was the Vajapeya literally the draught of strength which required besides the four victims mentioned above a set of seventeen victims for Prajapati. It is pronounced to be a ceremony of superior value and importance to the Rajasuya for according to the Brahmanas while the Rajasuya confers on the sacrificer royal dignity, the Vajapeya confers on him paramount sovereignty. Another mark of distinction between the two is that the Rajasuya is a purely Ksatriya ceremony to which the Brahmanas had no right while the Vajapeya may be performed by either of them. As regards the status of the person who can perform the sacrifice, it is said that whomsoever the Brahmanas and the kings may place at their head, he may perform the sacrifice.

The Rajasuya was a sacrifice performed to celebrate the inauguration of a king. Its details are complex but to give an account of it in brief, it may be said that it began with offerings to Nirrti, Agni, Yama, the Vaisvadevas, Mitra, Varuna and Soma and then the following verse from Rgveda III 24 was recited

Ag 1 subdue opposing bands and drive our enemies away

Invincible slay godless foes give splendour to the worshippers.

Offerings were next made to Savitar for sway over ruler to Agni for sway over householders, to Soma for that over trees to Brihaspati for speech to Indra for suzerainty

to Rudra for cattle, to Mitra for direction to the path of truth and to Varuna for law's protection. Libations from waters of the Saraswati were then offered and after the king had put on the prescribed garments, the officiating priest recited the following verses —

- 10 Ascend the east—May Gayatri protect thee, the psalm Rathantara, the triple praise song, the season spring and the rich treasure, priesthood
- 11 Ascend the south—Be thy protector Trist up, the Brhat Saman, the fifteenfold praise song, the season summer and the treasure kingship
- 12 Ascend the west—May Jagati protect thee, the psalm Vairupa, the seventeenfold praise song, the run time and that store of wealth the people
- 13 Ascend the north—Thy guardians be Anustup, Vairaja psalm, the twenty one-fold praise song, the season autumn, that rich treasure-frutage

The Asvamedha or the horse sacrifice was a ceremony performed—at least in later times—to celebrate the supremacy of a suzerain over the neighbouring kings. It thus differed from the Rajasuya which was a state ceremonial to which any petty ruler might fairly think himself entitled. Its origin and history have been discussed with much learning by Prof Eggeling in his introduction to Volume V of the Satapatha Brahmana. According to him we have the earliest reference to it in two hymns of the Rgveda viz. I 162 and 163. He is however of opinion on linguistic and on other grounds that they belong to the latest production of that collection though still sufficiently far removed from the oldest Brahmanas. At that time it was a ceremony of a purely secular character and it was only later on clothed with a more popular and

chivalrous aspect We therefore find that while in the time of the R̥gveda, the only sacrifice that was offered consisted of a horse, and a he-goat, not less than 609 victims were bound to the stake in the time of the Yajurveda

The ceremony in the times of this later Veda began with the officiating priest putting an ornament of gold round the neck of the sacrificer and a girdle of *darbha* grass round the horse Water was then sprinkled on the latter and after oblations of clarified butter were offered with their respective formulas to various deities, the following formula was pronounced

“Mighty through thy dame, eminent through thy sire, thou art a horse, thou art a steed, thou art a courser, thou art a yoke horse, thou art a strong steed, thou art a stallion, thou art manly minded Thou art called Yayu thou art called Sisu Follow thou the flight of the Ādityas

Gods, warders of the regions, protect for the gods this horse, besprinkled for sacrifice”

The sacrificer then offered the following prayer —

“O Brahman, let there be born in the kingdom the Brahmana, illustrious for religious knowledge Let there be born the Rajanya, heroic, skilled archer, piercing with shafts mighty warriors, the cow giving abundant milk, the ox good at carrying, the swift courser, the industrious woman May Parjanya send rain, according to our desire May our fruit bearing plants ripen May acquisition and preservation of prosperity be secured to us”

The horse was now let loose to wander for some time and on his return, the chief queen and two other royal

consorts used to anoint him with clarified butter. This done, the horse was slaughtered and this completed the sacrifice.

Such was the Asvamedha ceremony in its simple aspect. When later on, it was clothed with a chivalrous character, formalities meant to harmonise with the change were introduced. For instance, when the horse was let loose, it became customary to send a hundred young men, sons of princes or high court officers armed with all sorts of weapons to watch and guard him from all dangers. Any person who checked the career of the horse was supposed to contest the right of suzerainty of the owner and had at once to enter the lists with the leader of the young princes and nobles accompanying the steed. Such cases were however rare, for generally kings of undisputed supremacy only ventured to perform the great ceremony.

The Purusamedha ceremony was intended like the Asvamedha to obtain for the sacrificer universal pre-eminence and any blessing which the horse sacrifice may fail to secure. The details of the ritual are much the same as those of the Asvamedha, man the noblest victim being actually or symbolically sacrificed instead of the horse and men and women of various tribes, complexion, character, and profession being attached to the sacrificial stake, instead of the wild and tame animals of the Asvamedha, enumerated in Book XXIV. The Purusa Sukta (R. V. X 90) was then recited to the assembled human victims and they were next released uninjured, the whole ceremony being merely emblematical and a type of the allegorical self-immolation of Purusa, the Cosmic Man.

The Sarvamedha was a ten days' ceremony that ranked higher than even the Purusamedha though the object in celebrating it was to attain universal success.

and prosperity as in the case of the sacrifices previously considered. Many of the verses recited on the occasion were taken from the Rgveda and consisted of invocations to Agni, Mitra, Varuna, Indra, Visnu, Maruts, the Asvin &c. A peculiar feature of the ceremony was that after performing it, the sacrificer had to leave his home and return to a wilderness for the rest of his life.

Besides the sacrifices enumerated above which were of a public character, more or less, there were other sacrifices of a simple kind performed in the household. Thus there was the sacrifice known as the Sthalipaka, in which the sacrificer, his wife and a priest took part and which was performed on every new and full moon day. Then there was the Śravana Karma performed about the month of August when the agriculturist offered his humble prayers to God, for the beneficent showers of rain which made the green grass grow, clothed the ground with a rich green carpet, ensured a bountiful harvest, made the atmosphere cool and pleasant and lent a cheerful aspect to Nature. About this time, a sacrifice was also performed to appease the serpents known as the Sarpahavā and it was followed by the Asvayujī performed in October, about the end of the rainy season, then came the ceremony known as Pratyavarohana performed after the harvest was reaped and the fruits had ripened when the Aryan peasant and patriarch sat surrounded by his family to reap the benefits of his hard work during the monsoon. The Āgrayana ceremony was also performed about the same time, and two other ceremonies in honour of the dead viz the Pitr yajna and the Anvaṣṭaka completed the set of seven sacrifices usually performed by the head of the Aryan family.

The great importance which now began to be attached to the due performance of these sacrifices led to a steady increase in the power and prestige of the priestly class. It was their duty to be well acquainted with all its intricacies and the stronger became the belief that the offering of sacrifices led to beatitude in this world and the next, the firmer became their hold over the people. As the Aitareya Brāhmana puts it, "what is complete in form, that is successful in sacrifice" and the sacrificer was therefore always anxious to secure the services of one who was thoroughly versed therein. It was devoutly believed that the Mantras he recited could fulfil any desire and that by virtue thereof, life could be prolonged, victory gained in battle and things lost recovered. In fact, so complete was their faith in the matter that the priests safely laid down without fear of opposition that "the Hotā may just do with the sacrificer what he pleases."

It must however be stated that the priestly class did not abuse the confidence vested in them. There were indeed some who as the Aitareya Brāhmana tersely puts it were ready to take gifts, who thirsted to drink Soma, who "were hungry of eating food and ready to roam about everywhere, according to their pleasures," but they were only the worst specimens of the class. The best among them were men of unimpeachable character who commanded the respect of their brethren by their self denial and by their austere mode of living. As the literature they have bequeathed to us clearly shows the majority led a life of virtue, free from the noise and turmoil of the town, meditating on the problems of life and enunciating to their fellow-brothers, the principle of plain living and high thinking. Their learning and experience frequently induced kings to seek their advice in complex matters of state, but

they never cared to obtain, in return for this, any share in the management of the state. Their idea was to devote all their life to the well being of the suffering humanity, and their hermitage was the resort of the old man who after a hard and active life, wanted to pass his days in peace as well as of the young who had yet to make his way in the world. Children whom there was none to look after were brought up here with parental care and given a training which made them ornaments to the society. In short, they were a source of help and comfort to the poor and the rich, the strong and the weak, the old and the young and it was this noble life, they led which enabled them to obtain over the mind of the people an influence which, as has been well remarked, the priestly community has striven to attain in many a place but which they actually attained in India alone.

Another notable result of the ever increasing complexity of the ritual system was that the Aryan social organism which was so far a compact body began now to differentiate itself into distinct groups having characteristics of their own. For instance, a portion among them devoted themselves to the study of the sacrificial lore and they became known as the Brāhmanas. Those who were the leaders of tribes and clans, and those who on account of their descent or personal influence occupied a position conspicuous above the rest became the Kṣatriyas. A large section from among them however continued to apply themselves to agricultural pursuits and these were the Vaiśyās. Lastly, the non-Aryan population was included in one great group—the Śūdras and thus there came into being the four great classes, the Brāhmanas, the Kṣatriyas, the Vaiśyās and the Śūdras.

At first, however, there were no rigid rules prohibiting any kind of intercourse between the three Aryan communities and even the members of the fourth class were admitted within the pale of the first, the only test being one of merit. Thus we learn from the Aitareya Brāhmaṇa that Kavaṣa, the son of Ilūṣa, was once expelled from a session held on the Saraevatī on the ground that he was the son of a slave girl and gamester, but when it became known, "that he knew the gods and the gods knew him," he was admitted and recognised as a member of their caste. The story of Satyakāma Jābāla supports the same view. It is so beautiful in its simplicity that we think we are justified in quoting it 'in extenso.'

"Satyakāma, the son of Jābālā addressed his mother and said, I wish to become a Brahmachārin (religious student), mother. Of what family am I?

2. She said to him: I do not know my child, of what family thou art. In my youth, when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Jābālā by name, thou art Satyakāma, say that thou art Satyakāma Jābāla.
3. He going to Gautama Hāridrumata, said to him: I wish to become a Brahmachārin with you, Sir. May I come to you, Sir.
4. He said to him: Of what family are you, my friend? He replied: I do not know, Sir, of what family I am. I asked my mother and she answered "In my youth when I had to move about much as a servant, I conceived

thee I do not know of what family thou art
 I am Jābāla by name, thou art Satyakama
 I am therefore Satyakama Jābāla, Sir

- 5 He said to him, no one but a true Brāhmana would thus speak out Go and fetch fuel friend I shall initiate you You have not swerved from the truth *

These are clear instances which establish beyond doubt that the caste system was not rigid at the time and no sharp line was drawn barring one community from entering the other

It is the opinion of some scholars that subdivision of the four main castes had begun in the time of the Yajurveda, the portions relied upon being Books XVI and XXX of the Yajurveda There we find the names of carpenters, potters, cooks, engravers and wood-cutters, of keepers of elephants, horses and cattle, of orators, astronomers and physicians, of jewellers and merchants, and of poets and musicians It is however easy to see that these are not the names of castes but of professions Again, if subcastes had begun to be formed in the time of the Yajurveda, we should be able to find distinct traces of them in the Atharvaveda which is generally acknowledged to be later but there they are nowhere referred to We may therefore safely conclude that subcastes had not come into existence in the period which we are considering

CHAPTER II.

MAGIC AND MEDICINE.

Besides the sacrificial system, the Aryans devoted considerable attention to the art of magic, that is, the art of curing disease and warding off evil by spells and incantations. Other nations of antiquity *e. g.* the Egyptians and the Chaldeans also paid special attention to it and we may pause to consider the reasons thereof.

The phenomenon which among others arrests the attention of man as he tries to grapple the mysteries of nature, so difficult to grasp without the aid of science is that of those unforeseen events which mar God's noble work and appear to break its harmony. He finds that a man who was a willing help-mate is suddenly struck down by fever or that the small hut in which he was living is rendered uninhabitable by frost or that a rivulet which afforded him ample water dries up. Unable to ascertain the causes thereof, he regards these events as the work of some mysterious beings whom he cannot see and whose influence he is not in a position to counteract. He therefore has no other recourse but to leave the things to take care of themselves. To his surprise, he finds that the sick man recovers, the frost disappears, the rivulet flows again. These events happen again and again, till at last, he begins to feel that besides the evil spirits, there are others who are inclined favourably to him and capable of undoing the mischief wrought by the evil ones. The religious feeling now kindles within him, and his attempt to express the same constitutes the foundation of religion. He may conclude that there are a number of agencies

whose mission is to be helpful to man, ignoring the evil spirits and their deification leads to Polytheism—as we find was the case with the undivided Aryans,—or he may conclude that there are two agencies at work, one intending to do good to mankind, and the other thwarting its purpose and that forms the basis of the dualistic system, of which the religion of Zoroaster furnishes the best illustration. As the mind reflects more and more, the races who have adopted the polytheistic conception of the universe perceive that there is one great principle which moves the world and regulates everything that happens, so that polytheism leads to monotheism as we find among the Aryans who came and settled in India. It is however the gifted few who perceive this truth; the dread of the supernatural still lingers among the masses, and some members of the intelligent class taking advantage of the credulity of their less fortunate brethren claim that by the aid of certain formulas or by their will power, they can ward off the evil which threatens them and this leads to an elaborate system of magic.

Magic was, for the reasons stated above, practised by the Egyptians, the Chaldeans and the Hindus from very early times and archaeologists have succeeded in tracing a large number of inscriptions in Chaldea* and Egypt containing information about the art as practised there. The ancient Aryans wrote a special treatise on the subject and this has come down to us in the form of the Atharvaveda Samhitā.

The authorship of the work is ascribed to two priests Atharvan and Angiras and it is often called Atharvāngirasaḥ after them. A large number of its hymns are also ascribed to Brahman and the Veda is sometimes called by

* See Chaldean Magic by Lenormant.

the name of Brahmadeva. Professor Bloomfield is of opinion that* the terms Atharvan and Āṅgiras serve to distinguish two sorts of hymns, the Atharvan hymns referring to those which are holy and the Āṅgiras ones to those which are unholy; but opinion is not unanimous on the subject.† Another interesting question relating to it which has been well discussed is whether Atharvan and Āṅgiras were the real composers of the hymns. It is decided in the negative by Prof. Weber, his opinion being that the Veda was called after them only with a view to increase its sanctity. It is however quite likely that the hymns of the Saṁhitā were composed by them and though they may not have been codified by them, they might have been transmitted orally from one generation to another until they were finally collected and published in the form in which we now have them. This would explain why the Atharvaveda is called the Veda of the Parśee in the Viṣṇu Purāṇa for, both the priests Atharvan and Āṅgiras figure prominently in their sacred writings and a work which owed their origin to them might well be called so, after the race to whom they belonged.

The main object of the spells was to ward off disease or to keep off evil spirits, the one most generally referred to being Takman or fever. Several varieties of them are mentioned viz., anye-dyuh, ubhaya dyuh, trīyaka, vitrīya and sadamdi. The exact sense of these terms is uncertain but according to Prof. Macdonell and Keith, the first epithet probably designates the fever known as quotidian which occurs each day at the same hour and the ubhaya dyuh variety a disease recurring for two successive days, the third being free. The trīyaka

* Introduction to the hymns of the Atharvaveda.

† Vide Prof. Whitney's translation of the Atharvaveda Saṁhitā (Harvard's Oriental Series).

is the tertian fever while *vi trtiyaka* the sort which occurs daily but with a correspondence in point of time or severity of attack on alternate days. Other diseases are also mentioned *viz*, consumption, rheumatism, diarrhoea and dysentery. The following short hymn is intended to cure cough —

- 1 As the soul with the soul's desire to a distance flies, thus do thou, O cough, fly forth along the soul's course of flight
- 2 As a well sharpened arrow to a distance flies thus do thou, O cough, fly forth along the expanse of the earth
- 3 As the rays of the sun, swift to a distance fly, thus do thou O cough, fly forth along the flood of the sea

Another was intended to stop the flow of blood. It runs —

- 1 The maidens that go yonder, the veins, closed in red garments, like sisters without a brother bereft of strength, they shall stand still
- 2 Stand still thou lower one, thou higher one do thou in the middle also stand still !
Thou most tiny (vein) stand still may then the great artery stand still
- 3 Of the hundred arteries and the thousand veins, those in the middle here indeed stood still. At the same time, the ends have ceased to flow
- 4 Around you has passed a great sandy dyke, stand ye still, pray take your ease

There are also spells to cure the bites of snakes and scorpions

3. Wherever thou hast been bitten, wherever thou hast been encked, from there do we exorcise for thee, the poison of the small greedily biting insect (so that it be) devoid of strength.
4. Thou serpent hase crooked, without joints, and without limbs, that twisteth thy crooked jaws, mayst thou, O Bṛhaspati, straigten them out as a (bent) reed.
5. The poison of the Sarkota (scorpion) that creeps low upon the ground (after he) has been deprived of its strength, I have taken away. Moreover, I have caused him to be crushed,
6. There is no strength in thy arms, in thy head, nor in the middle (of thy body). Then why dost thou so wickedly carry a small (sting) in thy tail.

As might have been expected, those who claimed to cure by means of charms, had often to resort to physical remedies and from the description given in the Atharvaveda, it appears that these included plants, spring water, baths &c. Of the plants, the one frequently mentioned is the Kuṣṭha plant said to grow on the Himavat and efficacious in curing fever (takman), ordinary and intermittent. Another Silāchi whose mother is night and whose father is the cloud is said to cure wounds caused by the club, the arrow or the fire, and is described to be a gold coloured lovely fiery plant, with hairy stem. It must either have been a creeper or a parasite, for it is described as growing upon the noble Plakṣa tree (Ficus infectoria), the Aśvattha (Ficus religiosa), the Khadira (Acacia catechu), the Dhava (Grislea tomentosa), the Nyagrodha, the Ficus Indica) and the Parna (Butea frondosa). A

tree called the Chipudru is also mentioned and it was believed to have the property of curing neuralgia in the limbs, in the ears and the eyes while a plant named Sad-ampuspā is mentioned as having the property of revealing the three heavens, the three earths and the six directions; that is to say, was probably used for curing blindness.

Flowing water is described as being invaluable in case of heartache. Thus, hymn No. 24 of Book VI runs.

From the Himavat mountains, they flow forth in the Sindhu (Indus). May the waters indeed grant me that cure for heartache.

The pain that hurts me in the eye and that which hurts in the heel and the forefoot, the waters, the most skilled of physicians shall put all that to right.

Spring water is prescribed as a useful remedy in case of excessive discharges from the body. It is said to have been buried deep down by the Asuræ and to have been brought up from the earth by ants.

The Atharvaveda frequently refers to amulets, made of various materials, such as gold, pearl shell, lead, wood &c., and they are spoken of as giving splendour, vigour and strength. It also provides a number of remedies for dropsy, leprosy &c., and there are even charms for driving away a rival wife and winning a woman's love. A hymn for driving away the Pisachas is remarkable for its arrogant tone and we quote it 'in extenso.'

"I overpower the Pisachas with power; I take to myself their property; I slay all the abusers; let my design be successful. I am a vexer of the Pisachas as a tiger of them that have kine. Like dogs on seeing a lion, they do not find a hiding place."

"I cannot bear with Piśāchas, nor with thieves, nor with savages. The Piśāchas disappear from the village which I enter. Whatever village this formidable power of mine enters, from that the Piśāchas disappear; they devise not evil." (A. V. IV. 36.)

Another hymn runs:—

Sharpen thou an axe, also sharpen thou fire, sharpen thou Indra's thunderbolt, sharp are they of whom, I am the household priest. The weapons of them I sharpen up; their royalty having good heroes I increase; be their authority unwasting, victorious; their intents let all the gods aid.

Let their energies be excited, O bounteous one, let the noise of the conquering heroes arise: let the noise, the clear halloos go up severally, let the divine Maruts with Indra as their chief go with the army. Go forth, conquer O man! formidable be your arms; having sharp arrows; slay them of weak bones; having formidable weapons, having formidable arms (slay) the weak ones.

(A.V. III 19).*

Another hymn (IV. 22) praying for success to the king, however, breathes the same serene spirit as similar hymns in the R̥gveda. It has been translated as follows†:—

"This warrior, O Indra, do thou strengthen for me, do thou instal this one as the solo ruler of the Viś (the people); emasculate all his enemies: subject them to him in their contests."

"2. To him apportion his share of village horses and cattle; deprive of his share, the one that is his enemy. May this king be the pinnacle of royalty: subject to him, O Indra, every enemy."

* Whitney's Atharvaveda, p. 209-210.

† Whitney's Atharvaveda p. 120.

† Bloomfield—Hymns of the Atharvaveda p. 115.

- " 3. May this one be the treasure lord of riches
May the king be the tribal lord of the Vis (the
people) Upon this one, O Indra, bestow great
lustre, devoid of lustre render his enemy."
- " 4. For him, shall ye O heaven and earth, milk
ample good as two milch cows, yielding warm
milk May this king be favoured of Indra
favoured of cows, of plants and earth."
- " 5. I unite with thee Indra who has supremacy,
through whom one conquers and is not him-
self conquered, who shall instal thee as sole
ruler of the people and as chief of the human
beings "

As the Atharvaveda deals principally with the sub-
ject of magic and medicine, information regarding other
matters is rare. There are however a few cosmogenic
hymns and the following deserves to be specially noted
(XII. 1).

- " Truth, greatness, universal order, strength, conse-
cration, creative fervour, spiritual exaltation,
the sacrifice support the earth. May the
earth the mistress of that which was and shall
be prepare for us a broad domain."
- " 2. The earth that has heights and slopes and
great plain, that supports the plant of man-
ifold virtues, free from the pressure that comes
from the midst of men, she shall spread out
for us and fit herself for us."
- " 3. The earth upon which the sea and the rivers,
and the waters upon which food and the
tribes of men have risen, which supports the
manifold, breathing moving things shall afford
us cattle and other possessions also."

"4. The earth upon which, of old, the first men unfolded themselves, upon which the gods overcame the Asuras shall procure for us (all) kinds of cattle, horses and fowls, good fortune and glory."

* * * *

"8. The earth which was formerly upon the ocean (of space) which the wise seers found out by their careful devices, whose heart is in the highest heaven, immortal, surrounded by truth, shall bestow upon us brilliancy and strength (and place us) in supreme sovereignty."

"10. The earth which the Aśvins have measured, upon which Viṣṇu has stepped out, which Indra the lord of might has made friendly to himself—she the mother shall pour forth milk for me, the son."

"11. Thy snowy mountains, heights and thy forests, O earth, shall be kind to us. The brown, the black, the red, the multi,—coloured, the firm earth that is protected by Indra, I have settled upon, not suppressed, not slain not wounded.

14. Him that hates us, O earth, him that battles against us, him that is hostile towards us, with his mind and his weapons do thou subject to us, anticipating our wish by deed *

The hymn to Kāla (XIX 54) is more sublime. We are told.

"From time, the waters did arise, from time the Brahma (spiritual exaltation) the Tapas (creative fervour), the regions (of space) did

* The hymns of the Atharvaveda, translated by Bloomfield (S B E. p 199.

arise) Through time, the sun rises, in time he goes down again Through time the wind blows, through time exists the great earth the great sky is fixed in time In time Prajapati begot of yore that which was and that which shall be From time, the Riks arose the Yajus was born from time and time put forth the sacrifice, the imperishable share of the gods'

A very remarkable feature both of the Yajurveda and the Atharvaveda is that we find therein a distinct mention of the lunar mansions

The following is an extract from the Atharvaveda

- "Seeking favours of the twenty-eight fold wonderful ones, shining in the sky together, ever moving, lasting in the creation, I worship with songs, the days of the firmament
- 2 Easy of invocation for me (be) the Krttikas and Rohini be Mrgasīrsa as excellent (and) Ārdra healthful be the Punarvasu pleasantness, Pusya what is agreeable, the Āślesas light, the Magh is progress (for me)
 - 3 Be the former Phalguni and Hasta hero suspicious be Chitra propitious and Svati easy for me, be the two Visakhas bestowal, Anuradha easy of invocation, Jyestha a good astorism, Mula uninjured
 - 4 Let the former Āśvīdhas give me food, let the latter ones bring refreshment let Abhijit give me what is auspicious let Sravana and the Śraviṣṭhas make good prosperity
 - 5 Let Śatabhiṣaj (bring) to me what is great, let the double Prosthapada bring to me good

protection ; let Revatī and the two Aśvayuj (bring) fortune to me ; let the Bharanīs bring to me wealth.

Months were not called after the names of the Nakṣatras as they are now called but had names which gave some idea of the distinctive character of each.* Thus Vaiśākha (April-May) was called Madhava or honey ike, Jyēṣṭha (May-June) was called Śukra or bright ; and Āṣāḍha (June-July) was called Suchi or pure. Śrāvaṇa (July or August) was known as Nabhas or mist, Bhādra (August-September) as Nabhasya or misty, Aśvin (September-October) as Is or food, Kārtika (October-November) as Ūrj or energy : Mārgaśīrṣa (November-December) as Sahas or strength. Puṣya (December-January) as Sahasya or strong ; Magha (January-February) as Tapas or pain and Phālguna (February-March) as Tapasya or painful.

The gods referred to in the later Vedas, are the same as these in the Ṛgveda. The Atharvaveda however contains the name of some new deities such as Kāma (love) Rohita (the ruddy sun) and Prāṇa (breath). The Sāmaveda further contains a reference to the deified Garuḍa and prayers are also offered to the river Sarasvatī and Yamunā called Amśumatī and to the waters generally.

CHAPTER III

THE BRĀHMANAS

Having thus given an account of the civilisation of the Aryans during the period of the three later Vedas we will now proceed to give a brief sketch of the progress made by them in the period of the Brāhmanas

The leading feature thereof is the further development of the sacrificial system. The verses of the four Vedas were taken one by one and elaborate treatises were written to explain their import and significance. In some cases opinions differed with regard to the details of the ritual procedure and this led to the formation of different schools each having its own Brāhmaṇa. Thus we have two Brāhmaṇas of the Rik Samhitā *viz* the Aitareya and the Kausitaki or the Sankhayana which are closely connected with each other and treat essentially of the same matter but frequently take opposite views of the same question. The Samaveda has three Brāhmaṇas the Tīndya—Brāhmaṇa also known as the Panchvimsa or the Praudha Brāhmaṇa and consisting as its name implies of twenty-five books, the Chhandogya Brāhmaṇa which deals with ceremonies relating to birth and marriage and prayers addressed to divine beings, and the Brāhmaṇa of the Falavakras. The Black Yajurveda has only one *viz* the Taittiriya Brāhmaṇa belonging to the Taittiriya school while the two other schools of the Veda *viz* Katha and the Maitrayanya schools have no independent Brāhmaṇa but the prose portions of their Samhitas are in the opinion of Prof Macdonell evidently meant to serve that purpose. So also the White Yajurveda has got one

—the Śatīpatha Brāhmaṇa and the Atharvaveda, one called the Gopatha Brāhmaṇa.

Another feature of the period which we are now considering is that the causes which had led to the formation of the four castes became attenuated and their duties became distinctly defined. Thus speaking of the Kṣatriyas, the Āitareya Brāhmaṇa observes that just as the Nyagrodha tree has by means of its descending roots, a firm footing on the earth, the royal power of the Kṣatriya who enjoys, when sacrificing, this portion (as food) has a firm footing and his rule cannot be overthrown. The Vaiśyas are described as those who pay taxes to a king, (who are fit) to be enjoyed by others and are oppressed according to the pleasure of the king. The Sudras are to serve others, to be beaten and expelled according to the pleasure of their masters and the Brāhmaṇas are those who are ready to take gifts, thirsty after drinking Soma, hungry after eating food and ready to roam about every where, according to their pleasure.

It is easy to see from this that the Brāhmaṇas had begun to be treated with contempt by the ruling class and a struggle for supremacy between the two sections had begun. The former represented the intellectual class of the Aryan community and were determined to preserve their independence, the Kṣatriyas on the other hand were too conscious of their power to admit this claim easily. The course which the Brāhmaṇas adopted under the circumstances was to appeal to the sentiment of the more orthodox among the Kṣatriya princes and to press on their claims of superiority with their help and support. They boldly asserted that the gods do not eat the food of a king who has no Purohita whatever, and "that a king not sacrificing should make a Brāhmaṇa his Purohita in as

much as a king who does so, institutes heavenly fires the god may eat his food' The *Aitareya Brāhmaṇa* next continues 'A Purohita indeed becomes his *Āhavanīya* fire, (his) wife, his *Gārhapatya* fire (and his) son, his *Anvāharya pichana* fire. These satisfied, sacrificed to that is propitiated and gratified, gain (for) him, the heavenly world, the royal status, power, a kingdom, and subjects."

Another significant passage is VII 19 which Mr Kunte translates as follows -- †

"Prajapati created the sacrifice. After the sacrifice was created, he created *Brahma* and *Kṣātra*. After *Brahma* and *Kṣātra*, he created a two fold people--both eaters of sacrificial food and non-eaters of sacrificial food. The former are of course next to *Brahma* the latter are next to *Kṣātra* and these which are *Brahmanā* people are eaters of sacrificial food. Then these which are *Rājanya*, *Vaiśya* and *Sudra* people are non-eaters of sacrificial food. From them, the sacrifice ran away. The *Brahma* and *Kṣātra* followed it. The *Brahma* followed indeed with those implements which are of *Brahma*, the *Kṣātra* followed with those which are of *Kṣātra*. Yes, these are the implements of *Brahma* which (are) sacrificial implements, then those are the implements of *Kṣātra* which (are) a horse, a chariot, helpmate or armour, arrows and a bow. Not obtaining it (sacrifice), the *Kṣātra* returned because (the sacrifice) flaring (him) goes aside indeed from his weapons.

While the *Brahmanas* were thus establishing their sway over the orthodox section of the *Kṣatriyas*, they had recourse to a more clever device for winning over the heterodox among them. As the readers must have noticed,

* *Aitareya Brāhmaṇa* VIII 24.

† *Vicissitudes of Aryan civilisation in India* p 226

he sacrifice hitherto was a purely religious function intended to seek favour of the gods and to invoke their blessings but the Brāhmanas lent a new aspect thereto by clothing it with a political significance. Thus, it was laid down that the Rājasūya could be performed only by such of them as had obtained considerable dominion and the Āśvamedha by those only whose suzerainty over his neighbouring states and kingdoms was well established and unquestioned. New items intended to harmonise with this view were incorporated in the ceremonies originally performed, with the result that what were simple sacrifices in the times of the Yajurveda became elaborate state functions in the time of the Brāhmanas. They next appealed to the masses by collecting the legendary folk lore and interpreting them in a way which would appeal to their mind. The story of Purūravas and Urvaśī dimly hinted in the R̥gveda was expanded and incorporated in the Śatapatha Brāhmana. So also we find mentioned in the Brāhmana, the story of the different incarnations of Viṣṇu which so much fascinated their mind in later times. The most remarkable among them is the story of the Flood, or of the Matsya Avatāra of Viṣṇu. As the story has been traced in the Chaldean tablets and as there is an interesting controversy as to which of these is the original, we will refer to the matter somewhat in details —

The story as told in the Śatapatha Brāhmana runs —

1. In the morning, they brought to Manu water for washing, just as now also, they are wont to bring water for washing the hands. When he was washing himself, a fish came into his hand.

2. It spake to him the words "Rear me—I will save thee." Wherefrom wilt thou save me?—A flood

will carry away all the creatures ; from that I will eave thee How am I to rear thee ?

3. It said as long as we are emall, there is great destruction for us, fish devours fish Thou wilt first keep me in a jar. When I outgrow that, thou wilt dig a pit and keep me in it ; when I outgrow that, thou wilt take me down to the sea, for then I shall be beyond destruction !

4. It soon became a large fish Thereupon it said :—
‘ In such and such a year that flood will come Thou shalt then attend to me and prepare a ship and when the flood has risen, thou shalt enter into the ship and I will save thee from it ’

5. After he had reared it in this way, he took it down to the sea, and in the same year which the fish had indicated to him, he attended to his advice by preparing a ship and when the flood had arisen, he entered into the ship. The fish then swam upto him and to its horn, he tied the rope of the ship and by that means he passed swiftly upto the younder Northern mountain (Himālaya).

6. It then said ‘ I have saved thee. Fasten the ship to a tree but let not the water cut thee off whilst thou art on the mountain. As the water subsides, thou mayest gradually descend.’ Accordingly, he gradually descended and hence that slope of the Northern mountains is called *Manu's descent*. The flood then swept away all these creatures and *Manu* alone remained here.

The story as told in the Chaldean tablets is as follows :—

“ I will tell thee *Izdubar*, how I was saved from the flood,” begins *Hasisadra* in answer to his descendant's question. “ Also will I impart to thee the decree of the great gods. Thou knowest *Surippak* the city that is by the *Euphrates*. This city was already very ancient when the gods were moved in their hearts to ordain a great deluge, all of them, their father *Anu*, their councillor, the godlike *Bel*, their throne-bearer *Ninib*, their leader *Ennugi* The lord of inscrutable wisdom, the god *Ea* was with them and

imparted to me their decision. Listen he said, and attend Man of Suripak, son of Ubaratutu, go out of thy house and build thee a ship They are willed to destroy the seed of life but thou preserve it and bring into the ship, seed of every kind of life The ship which thou shalt build, let it be in length and in width and height and cover it also with a deck. When I heard this, I spoke to Ea My lord if I construct the ship as thou biddest me, O lord the people and their elders will laugh at me But Ea opened his lips once more and spoke to me his servant "Men have rebelled against me, and I will do judgment on them high and low But do thou close the door of the ship when the time comes. Then enter the ship and bring into it thy store of grain all thy property, thy family, thy men servants and also thy next of kin. The cattle of the fields, the wild beasts of the fields I shall send to thee myself that they may be safe behind thy door Then I built the ship and provided it with stores of food and drink I divided the interior into compartments I saw to the chunks and filled them, I poured bitumen over its outer side and over its inner side All that I possessed, I brought together and stowed it in the ship, all that I had of gold, of silver, of the seed of life of every kind, all my men servants and my women servants the cattle of the field, the wild beasts of the field and also my nearest friends Then when Shamash brought round the appointed time, a voice spoke to me 'This evening the heavens will rain destruction wherefore go thou into the ship and close thy door' 'The appointed time has come,' spoke the voice, 'this evening the heavens will rain destruction And greatly I feared the sunset of that day, the day on which I was to begin my voyage I was sore afraid Yet I entered into the ship and closed the door behind me to shut off the ship And I confided the great ship to the pilot with all its freight Then a great black cloud rises from the depths of the heavens and Ramân thunders in the midst of it while Nebo and Nigral encounter each other and the throne bearers walk over mountains and vales The mighty god of pestilence lets loose the whirl winds, Ninib unceasingly makes the canals to overflow, the Amma an ki bring up floods from the depths of the earth which quakes at their violence Ramân's mass of waters rises even to heaven, light is changed into darkness Confusion and devastation fills the earth. Brother looks not after brother Men have no thought for one another In the heavens, the very gods are afraid they seek a refuge in the highest heaven of Anu as a dog in its lair, the gods crouch by the railing of heaven. Ishtar cries aloud with sorrow Behold, all is turned into mud, as I foretold to the gods I prophesied this disaster and the extermination of my creature men But I do not give them birth that they may fill the sea like the brood of fishes. Then the gods wept with her and sat lamenting on one spot For six days and seven nights wind, flood and storm reigned supreme but at dawn of the seventh day, the tempest decreased the waters which had battled like a mighty host abated their violence The sea retired and storm and flood both ceased I steered about the sea, lamenting that the homesteads of men were changed into mud The corpses drifted about like logs I opened a posthole and when the light of

day fell on my face I shivered and sat down and wept. I steered over the countries which now were a terrible sea. Then a piece of land rose out of the waters. The ship steered towards the land Nizir. The mountain of the land Nizir held fast the ship and did not let it go. Thus it was on the first and on the second day, on the third and on the fourth day, also on the fifth and the sixth days. At dawn on the seventh day, I took out a dove and sent it forth. The dove went forth to and fro but found no resting place and returned. Then I took out a swallow and sent it forth. The swallow went forth to and fro but found no resting place and returned. Then I took out a raven and sent it forth. The raven went forth and when it saw that the waters had abated, it came near again cautiously wading through the water but did not return. Then I let out all the animals to the four winds of heaven and offered a sacrifice. I raised an altar on the highest summit of the mountain, placed the sacred vessels on it seven by seven and spread reeds cedar, wood and sweet herbs under them. The gods smelled a savour the gods smelled a sweet savour, like flies they swarmed along the sacrifice and when the goddess Ishtar came she spread on high the great bows of father Anu. By the necklace of my neck she said, 'I shall be mindful of these days never shall I lose the memory of them. May all the gods

come to the altar, Bel alone shall not come for that he controlled not his wrath and brought on the deluge and gave up my men to destruction. When after that Bel came nigh and saw the ship, he was perplexed and his heart was filled with anger against the gods and against the spirits of heaven, 'Not a soul shall escape' he cried 'Not one man shall come alive out of destruction.' Then the god Ninib opened his lips and spoke, addressing the war-like Bel 'Who but Ea can have done this? Ea knew and informed him of everything. Then Ea opened his lips and spoke, addressing the war-like Bel. Thou art the mighty leader of the gods, but why hast thou acted thus recklessly and brought on this deluge? Let the sinner suffer for his sin and the evil doer for his misdeeds but to this man be gracious that he may not be destroyed and incline towards him favourably that he may be preserved. And instead of bringing another deluge let lions and hyenas come and take from the number of men. Send the famine to unpeople the earth. Let the god of pestilence lay men low. I have not imparted Hasisadra the decision of the great gods. I only sent him a dream and he understood the warning. Then Bel came to his senses. He entered the ship, took hold of my hand and lifted me up. he also lifted up my wife and laid her hand in mine. Then he turned towards us stood between us and spoke this blessing on us. Until now Hasisadra was only human but now he shall be raised to be equal with the gods together with his wife. He shall dwell in the distant land, by the mouth of the river. Then they took me and translated me to the distant land by the mouth of the rivers.

The story as told in Chapters VI and VII of the Genesis is as follows —

“ And it came to pass, when men began to multiply on the face of the earth and daughters were born unto them.

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And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth and it grieved him at his heart.

And the Lord said I will destroy man whom I have created from the face of the earth—both man and beast and the creeping things and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord.

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And God said unto Noah. The end of all flesh is come before me for the earth is filled with the violence through them and behold I will destroy them with the earth.

Make thou an ark of gopher wood; rooms shall thou make in the ark and shall pitch it within and without with pitch.

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And this is the fashion which thou shall make it of. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits and the length of it thirty cubits.

A window shall thou make to the ark and in a cubit shall thou finish it above and the door of the ark shalt thou set in the side thereof. With lower, second and third stories shalt thou make it.

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And of every living thing, of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee ; they shall be male and female.

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And the Lord said unto Noah. Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation.

And Noah did all according unto all that the Lord commanded him

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In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights

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And God remembered Noah and every living thing and all the cattle that was with him in the ark and God made a wind to pass over the earth and the waters assuaged.

The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained.

And the ark rested in the seventh month, on the seventh day of the month upon the mountains of Ararat.

And the waters decreased continually until the tenth month ; in the tenth on the first day of the month were the tops of the mountain seen.

And it came to pass at the end of forty days that Noah opened the window of the ark which he had made.

And he sent forth a raven which went forth to and fro until the waters were dried up from the earth.

Also he sent forth a dove from him to see if the waters were abated from off the face of the ground But the dove found no rest for the sole of her foot

And it came to pass in the six hundredth and fifth year in the first month the first day of the month, that the waters were dried up from off the earth and Noah removed the covering of the ark and looked and beheld the face of the ground was dry And in the second month, on the seventh and twentieth day of the month was the earth dried And God spoke unto Noah saying 'Go forth of the ark, thou and thy wife and thy sons and thy sons' wives with thee Bring forth with thou every thing that is with thee, of all flesh both of fowl and of cattle and of every creeping thing that creepeth upon the earth, that they may breed abundantly upon the earth and be fruitful and multiply upon the earth And Noah went forth and his sons and his wife and his sons wives with him * * * And Noah built an altar unto the Lord and took of every clean beast and of every clean fowl and offered burnt offerings on the altar And the Lord smelled a sweet savor and the Lord said in his heart, I will not curse the ground any more for man's sake for the imagination of man's heart is evil from his youth, neither will I smite any more everything living as I have done

Such is the story of the flood as given in the sacred writings of the Hindus, the Chaldeans and the Christians The question as to which of the first two is the original has been discussed by many scholars and generally speaking, they are strongly in favour of Chaldea Mr Tilak on the other hand is inclined to think that the story as told in the Satapatha Brahmana is quite independent of any connection with Chaldea and is Aryan in origin * It

* The Arctic Home in the Vedas (p 387)

is of course difficult to decide which of the two theories is correct but we may perhaps hold with M. Zenaide Ragōzin that "This most notable legend of the old poem of Ezech travelled into India long before the future Aryan lords of the country were heard of" and was incorporated into their sacred literature at some subsequent period. The chief argument in favour of the view is that the Matsya Purāna introduces Manu the counter part of the patriarchs Hāsisadra and Noah as a heroic king, the patient son of the Sun who abdicated in favour of his son and devoted himself to ascetic practices *in a certain region of Malaya* and the Bhāgvata too speaks of him as the righteous king of Dravida.

Besides the story of the Matsya Avatāra, the Śatapatha Brāhmaṇa contains the germ of the Tortoise, the Varāha and the Dwarf incarnations of Visnu. The story of the Tortoise incarnation is given in the first Adhyāya of the six Kāṇḍa and the fifth Adhyāya of the seventh. According to it, when Prajāpati desired to create the earth from the waters, he compressed the earth which was till then in the form of an egg shell and threw it into water. The juice which flowed from it became a tortoise and the earth dissolved itself all over the water so that the universe appeared only as water. Prajāpati then toiled and practised austerity with the result that clay, mud, saline, salt, sand, gravel, rock, ore, gold, plant and trees were created. The version of the story in the seventh Kāṇḍa is less elaborate, all it says is that the lower shell of the tortoise is this terrestrial world, the upper shell the sky and what is between the shell the air.

The story of the boar incarnation is brief and is to the effect that a boar called Emūsa raised the earth up and became his Prajāpati. More details are however

given about the dwarf incarnation of Viṣṇu. The story about it is told in the second Adhyāya of the first Kāṇḍa and we are therein informed that the gods and the Asuras were once contending for superiority. The gods were worsted and the Asuras obtained possession of the world and were beginning to divide it with ox-hides from west to east when the gods placing Viṣṇu who was a dwarf at their head went to the Asuras and asked for a share. The Asuras somewhat grudgingly agreed to give as much as Viṣṇu would lie upon. The gods then enclosed Viṣṇu on three sides with the Gāyatrī, the Jagatī and the Trīṣṭuḥ metres and on the fourth with Agni and went on worshipping and toiling till they obtained the entire earth.

The object of these myths was, evidently, to explain the origin of the earth. Thus one school of thinkers was probably struck by the fact that water was generally found at some depth below the surface. They therefore conceived the earth as a tortoise floating upon waters, whose convex side or the shield was the sky and whose flat surface was the earth. Another set of thinkers thought that the earth was probably raised up from the waters by some foreign agency and this led to the theory of the hoar incarnation. The story of the Matsya Avatāra, we have seen was borrowed from some extraneous sources.

The theogony of the Brāhmanas has no distinctive features of its own. The gods invoked are the same as those referred to in the Vedas, *viz.* Mitra, Varuna, Indra, Viṣṇu, Rudra &c but we find that a fusion of some of these was beginning to take place. Thus it is stated in the seventh Adhyāya of the first Kāṇḍa of the Śatapatha Brāhmaṇa that Agni was called Śarva by the eastern

people, Bhava by the Bahlīkas and Paśunīpati by others and the passage thus well illustrates how Agni and Rudra were beginning to be looked upon as identical. A similar statement is made in the first Adhyāya of the sixth Kanda though the details vary to a small extent.

There is however one god who occupies a much more prominent position in the pantheon of the Brahmanas than that of the Rgveda: Prajapati. He is not unknown to the Vedas, being invoked there to bestow abundant offspring but in the Brahmanas his status is considerably raised and he is therein called the father of the gods and the Asuras, the creator of living beings and the lord of thought and speech. It is also said that he is the whole Brahman and that man is nearest to him.

Another deity whose character is changed to a marked degree is Sarasvatī. In the Rgveda, she is usually worshipped as a mighty river who tears away with her waves the peaks of the mountains and is described as the greatest of the great and the most active of the active. In the Brahmanas however, her character completely changeth and she is identified with Vach or speech, so that in the post Vedic mythology, she is regarded as the goddess of learning.

Besides the information detailed above, the Brahmanas give us some information about the Nakṣatras or Lunar mansions. The list given there however does not differ materially from that quoted in Chapter II as will appear from the following passage quoted from the Satapatha Brahmana regarding the time suitable for setting up the Garhapatya and Āhavaniya fires by the officiating priest. It runs —

‘ 1. He may set up the fires under the Kṛttikas for they the Kṛttikas are doubtless Agni’s asterism, so that

if he sets up fire under Agni's asterism, he will bring about a correspondence (between his fires and the asterism) for this reason, he may set up his fires under the Kṛttikas

4 On the other hand, it is argued why he should not set up fires under the Kṛttikas Originally, namely, the latter were the wives of the Bears, for the seven Rsis were in former times called the Rksas (bears) They were however precluded from intercourse (with their husbands), for the latter, the seven Rsis rise in the north and they the Kṛttikas in the east Now it is a misfortune for one to be precluded from intercourse with his wife he should not therefore set up his fires under the Kṛttikās lest he should thereby be precluded from intercourse

5 But he may nevertheless set up (his fire under the Kṛttikas), for Agni doubtless is their mate and it is with Agni that they have intercourse for this reason he may set up (the fire under the Kṛttikas)

6 He may also set up his fires under the asterism of Rohini for under Rohini, it was that Prajapati, when desirous of progeny (or creatures) set up his fires

8 He may also set up his fires under the asterism of Mṛgasīrsa, for Mṛgasīrsa indeed is the head of Prajapati

10 Under the Punarvasu, he should perform the Punaridheya—thus it is prescribed

11 He may also set up his fires under the Phalgunis They the Phalgunis are Indra's asterisms and correspond to him in name, for Indra is also called Arjuna, this being his mystic name and they (the Phalgunis) are also called (Arjunis) * * * He may set up the fires under the Purva Phalgunis whereby an advancing sacrifice accrues to him, or he may set them up under the second (Uttara Phalgunis) whereby a progressive improvement accrues to him

12. Let him set up his fires under the asterism Hasta whoever should wish that presents should be offered to him.

13. He may also set up his fires under Chitrā.

A few passages also furnish us with useful information regarding the political organization of the times. As we have seen, in the period of the R̥gveda, the central power was vested in the king or the tribal head who used to manage every detail regarding the welfare of the tribe. With the expanse of the territory however, his responsibility increased and it became necessary for him to appoint special officers to bear with him the burden of the administration. We, therefore, find that besides the Purohita who it is likely occupied the same position as adviser to the king in religious and other matters as the Kāzī did in the times of the Mahomedans, there was an officer put in command of the army. The chapter giving the names of persons in whose house the king had to stay when celebrating the Aśvamedha ceremony also mention the village headman and the tax collector. Every king had a chronicler to record the events of his time and it is certainly strange that although such persons were regularly employed, hardly any work written by them has been preserved to us. A more interesting officer is the keeper of the dice. As Ihering has pointed out, the Aryans were, in strong contrast to the Semites, much addicted to the game and this remark is amply borne out by the appointment of a special officer for the purpose. Among other officers mentioned in the chapter are the courier and the huntsman. The duty of the last mentioned officer was to organise and supervise hunting, of which the Indo-Aryans were like their European brethren of modern times, extremely fond.

CHAPTER IV.

THE PHILOSOPHY OF THE UPANIṢADS.

While the Aryans were developing their peculiar ideas of the sacrificial system to their fullest extent, in the Brāhmanas, they were also paying equally great attention to the important subject of philosophy. As we have seen,* they had begun to meditate on the Intelligence who resided beyond the seat of the seven Ṛṣis, who evolved system out of chaos and created the universe, even in the age of the Ṛgveda. These ideas were now fully worked out and we have besides interesting and intelligent discourses on the soul, its destination and immortality. Interspersed among these are short but pithy discourses on the nature of the Mind, Will, Consideration, Reflection, Understanding, &c.

We will first speak briefly of what the Upanisads say regarding the soul. The fundamental notion that runs through them all is that of the identity of the individual soul with the Universal Soul. It is clearly and forcibly expressed in the fourteenth Kāṇḍa of the third Prapāthaka of the Chhāndogya Upanisad where it is said "All the world is the Self. It arises out of, returns into, breathes in the Self. Out of this Universal Soul, all creations, all desires, all sweet sounds, and all sweet tastes proceed. It permeates all things, speechless, passionless."† Again, in the thirteenth Kāṇḍa of the third Prapāthaka, it is said "Now that light which shines above this heaven, higher than all, higher than everything in the highest world, beyond which

* Vide page 63

† Gough—The Philosophy of the Upanisads p. 62.

there are no other worlds, that is the same light which is within man. The same idea is expressed with greater fullness in the *Brhadāranyaka Upaniṣad* when Yājñavalkya discoursing with his wife Maitreyī on the nature of the Self observes — †

“The Self is that into which all things pass away, even as the ocean is the one thing into which all waters flow as the touch is the basis in which all modes of tactile feelings meet as the sight is the sense in which all feelings of colour meet as the hearing is the sense in which all feelings of sound meet as the common sensory is the organ in which all the vibrations find their unity, as the heart is the place where all the modes of mind are unified as the hands are the organs in which all forms of manual activity are at one, as the feet are those in which all modes of locomotion are centred, as the voice is the organ in which all repetitions of the Veda are at one”

As regards attributes of the Universal Soul, Yājñavalkya observes as follows in his discourse with Gargi on the subject in the eighth Brahmana of the third Adhyāya of the *Brhadāranyaka Upaniṣad* (III viii 8 11) “It is not large and not minute not short nor long, without blood, without fat, without shadow, without darkness, without wind, without ether, not adhesive, not tangible, without smell, without taste, without eyes ears, voice or mind, without heat, breath, or mouth, without personal or family name unaging, undying, without fear immortal, dustless, not uncovered or covered with nothing before, nothing behind, nothing within. It consumes no one and is consumed by no one. It is the unseen seer, the unheard hearer, the unthought thinker the unknown knower

* The Philosophy of the Upaniṣads p. 112 (*Brhadāranyaka Upaniṣad*—IV 5 12)

There is no other seer, no other hearer, no other thinker, no other knower. That is the eternal in which space is woven and which is interwoven with it.”*

Yājñavalkya then goes on to explain how this Imperishable Being controls the Universe, saying “ At the bidding of this Imperishable, O, Gārgī, the Sun and the Moon are kept asunder from each other. At the bidding of this Imperishable, O, Gārgī, the minutes and the hours, the days and nights, the half months, months, the seasons and the year are kept asunder. At the bidding of this Imperishable, O, Gārgī, the streams run downwards from the snowy mountains, some to the east, some to the west, and whithersoever, each one goes ; at the bidding of this Imperishable, O, Gārgī, men praise the generous men, gods strive for the sacrificer, the fathers for the offerings of the lead. Verily, O Gārgī, he who knows not this Imperishable, though in this world he offers and has offerings made, though he suffers penance many a thousand years, gains an unenduring (reward) ; but he who knows not that Imperishable, O Gārgī and departs from this world he indeed is miserable ; but he who, O Gārgī, knowing this Imperishable departs from this world, he indeed is a Brāhmaṇa.”

Again in the seventh Brāhmaṇa of the third Adhyāya, the student aspiring to the highest knowledge is instructed as follows :—

“ Yājñavalkya said. He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is and who pulls (rules) the earth within, he is thy self, the puller (ruler) within, the immortal.”

* Macdonell's Sanskrit Literature p 219.

“ He who dwells in the water and within the waters, whom the water does not know, whose body the water is and who pulls (rules) the water within, he is thy self, the puller (ruler) within, the immortal ’

He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy self, the puller (ruler) within the immortal

He who dwells in the sky and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is thy self, the puller (ruler) within, the immortal

He who dwells in the air (Vayu) and within the air, whom the air does not know, whose body the air is, and who pulls (rules) the air within, he is thy self, the puller (ruler) within, the immortal

He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy self, the puller (ruler) within, the immortal *

These extracts will, we hope, give our readers a fair idea of the teaching of the Upanisads from the standpoint of theology. We may next consider what the Upanisads say regarding the manifestation of the Imperishable Being as the world. The first explicit exposition of the subject is contained in the Chhândogya Upanisad (III 19) where it is said —

“ In the beginning, this was non-existent. It became existent as it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold.

* The Upanisads Part II S B E, Series p. 132

The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yolk) the mist with the clouds, the small veins the rivers the fluid the sea

And what was born from it was Āditya, the Sun When he was born, shouts of hurrah arose and all beings arose, and all things which they desired *

A different account † of the origin of the Universe is given in VI 2 by Uddalaka, the son of Aruna in his dialogue on the subject with his son Śvetaketu He says —

“In the beginning, my dear, there was that only which is one only, without a second, others say, in the beginning there was that only which is not, one only, without a second, and from that which is not, that which is was born

2 ‘But how could it be true, my dear,’ the father continued ‘How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second

3 It thought, may I be many, may I grow forth It sent forth fire

That fire thought may I be many, may I grow forth It sent forth water

And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone

4 Water thought, may I be many, may I grow forth It sent for earth (food)

“Therefore whenever it rains anywhere, most food is then produced From water alone is eatable food produced”

* The Upanisads Part II p 54 (S B E Series)

†

The teaching of the Taittiriya Upaniṣad (II 1) on the subject is as follows —

“From that Self (Brahman) sprang ether (ākāśa, that through which we hear), from ether, air (that through which we hear and feel), from air, fire (that through which we hear, feel and see), from fire, water (that through which we hear, feel, see and taste) from water, earth (that through which we hear, feel, see, taste and smell) From earth herbs from herbs food from food seed, from seed man man thus consists of the essence of food” *

Such are the main features of the theory of the Upaniṣads regarding the origin of the world and the elements. Though it cannot be urged that they can stand the test of modern science, if critically examined, yet it must be said that considered generally, they show that the Aryans had even in those remote ages arrived nearer the truth in judging of the origin of the cosmos than any other nation of equal antiquity and we cannot help admiring the intelligence of those who came to these conclusions by mere abstract meditation without the aid of all those instruments which science affords.

As the individual soul is a portion of the Universal Soul, theoretically, it follows that on the death of an individual, his soul would return to and merge into the latter. The Upaniṣads however maintain that this in fact would happen in the case of those few individuals who while living had attained to the highest sort of knowledge, so as to be free from all desires. As the vast majority of mankind do not attain to that, they on their death are born again and again among a higher or lower kind, according to the deeds performed by them in each birth. Thus, according to the Brhadāranyaka Upaniṣad †

* The Upaniṣads—(S B E Series Vol XV) p 54

† IV 46 (S B E Series Vol XV) p 176

“ To whatever object a man's own mind is attached to that he goes strenuously together with his deed, and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deeds) to the world of action ”

“ So much for the man who desires. But as to the man who does not desire, who not desiring, freed from desires, is satisfied in his desires or desires the Self only, his vital spirits do not depart elsewhere, being Brahman, he goes to Brahman ”

Both the Chhândogya and the Bihaduranyaka Upanisads give also a detailed account of the stages through which the soul passes after death. According to them there are two paths of which one is called the Devayana and the other the Pitryana. The path of the gods is meant for those who know the Vedic doctrine of our being born in the five fires i.e. heaven, sun, earth, man and woman. It is also intended according to the Chhândogya Upanisad for those who practise faith and austerities in the forest and according to the Bihaduranyaka for those who know the truth. The path of the fathers is meant for those who practise sacrifices, pious deeds and alms-giving in the villages. The different stages in the path of the gods (Devayana) are as follows —

“ Those now who know this, and those others who practise faith and penance in the forests, enter into the flame (of the funeral pyre) from the flame into the day, from the day into the light half of the month, from the light half of the month into the summer months (literally into the six months in which the Sun journeys northwards) from the months into the year, from the year into

the Sun, from the Sun into the Moon, from the Moon into the lightning *

“On the other hand, those who (only) practise sacrifices, pious deeds, and alms giving in the village, these enter into the smoke (of the funeral pyre) from the smoke into the night, from the night into the other (dark) half of the month, from the other half of the month, into the six winter months (literally the six months in which the Sun journeys southwards), these do not reach the year but pass from the months into the world of the fathers, from the world of the fathers into the Ākasa, from the Ākasa into the Moon, who is the king Soma, therefore he is the sustenance of the gods, him the gods enjoy.” After they have dwelt there, so long as any residuum is left, they return by the way they came, back again into the Ākasa, from the Ākasa into the wind, after they have become wind, they become smoke, after becoming smoke vapour, after becoming vapour cloud, after becoming cloud, they descend as rain, the same are born here below as rice and barley, as herbs and trees, as sesame and beans. Thence truly, it is more difficult to escape, for, only the man who eats him as food, who emits him as seed, only his increase (descendant) does he become. Now those whose conduct here was fair, for them is the prospect that they will come in a fair womb, the womb of a Brahmana, or a Ksatriya or a Vaisya, those however whose conduct here was foul, for them there is the prospect that they will come into a foul womb, a dog's womb, a eunuch's womb or (eveo) into the womb of a Chāṇḍāla.

“But upon neither of these two ways are to be formed, those minute over returning beings, who originate and

pass away as quickly as one says it bites. This is the third place."

Such is the theory of the Upaniṣads regarding the transmigration of souls. If the quotations given above have enabled the reader to form an idea of its leading features, he will be in a position to understand what the Hindu philosophers mean by Mokṣa or liberation. As nicely explained by Dr. Paul Deussen* 'liberation is nothing else than becoming one with Brahman or rather since the identity of the soul with Brahman has always subsisted and has only been hidden from it by illusion, liberation is nothing else but the awakening of the consciousness that our own self is identical with Brahman. Accordingly in liberation, there is no question of becoming something which does not already exist but only of the attainment of the knowledge of what has existed from all eternity. It is because of this that liberation is not accomplished through any sort of work, nor through moral improvement, but by knowledge alone."

* The System of the Vedānta by Paul Deussen p. 363

BOOK III.
THE ARYANS IN SOUTHERN INDIA.
PART I.
CHAPTER I.

THE EARLY HISTORY OF RĀMA.

The conquest of the country lying to the north of the Vindhya range having been completed, the Aryans next crossed the Vindhya range and established their sway over the country to its south. The work was undertaken and accomplished by a ruler of the same dynasty which had extended the Aryan sway upto the Bay of Bengal *viz.* the Solar dynasty and an account thereof has been preserved in one of the two great epics of India—the Rāmāyana.

Before considering the details of the event described in the Rāmāyana, it is necessary to refer to a theory regarding it propounded by Prof Weber. The learned professor is of opinion that chronologically, the Rāmāyana comes after and not before the Mahābhārata, for the colonisation of Southern India, he says, could have hardly begun until the settlement in Hinduetan by the Aryans had been completed and feuds there had been fought out. He is prepared to admit that the warfare which forms the basis of the Mahābhārata, might have been waged concurrently with the expedition of other tribes to the south but evidently in his opinion the notion that the story of the Rāmāyana is older than the story of the Mahābhārata is out of question.

The theory of Prof. Weber has been ably refuted by Mr. Vaidya in his book, 'the Riddle of the Rāmāyana. Shortly stated, his view of the question is that though the present rescension of the Rāmāyana is later than the Rāmopākhyāna of the Mahābhārata and the latter is later than the Daśaratha Jātaka, the last mentioned version which is the earliest extant book containing the germs of the story is later than the old original Rāmāyana of Vālmiki. In support thereof, it may be stated that if the Rāmāyana is merely an enlargement of the narrative in the Daśaratha Jātaka,—a Buddhist work,—chronologically, it would come after Panini and Katyāyana who flourished in the pre-Buddhistic period whereas their works show that they were familiar with the epic and the names Kausalyā and Kaikeyī have been explained in the Sūtras of the former. So also the worship of Vedic deities, the great importance attached to sacrifice, the free eating of flesh by the Brāhmanas and the Ksatriyas and the latter's proficiency in the Vedas and the Vedic rites all show a civilisation prior to Buddhism. To these arguments, we may be allowed to add that the genealogical dynasties given in the Purānas also point to the same conclusion or they all uniformly place Rāma before the Pāṇḍavas.*

Another question raised by the learned professor is whether the characters in the Rāmāyana are fictitious or historical. According to him, while human interest preponderates everywhere in the Mahābhārata, to whom the possibility of historical existence cannot be denied, in the Rāmāyana we find ourselves from the very outset, in the

* NOTE—It is here necessary to state that Mr. Griffith and Prof. Hopkins are both of opinion that the story of Rama is older than the story of the Mahābhārata (See the Introduction to the translation of the Rāmāyana by Griffith and the Great Epic of India by Hopkins.)

region of allegory and we only move upon historical grounds in so far as the allegory is applied to an historical fact viz the spread of Aryan civilization towards the South more especially to Ceylon. The characters, says he, are not real historical figures but mere personifications of certain occurrences and situations. Here too we must differ from him for as mentioned above, Rama is mentioned in many of the Puranas and his detailed genealogy is given which makes it impossible that his name should be either fictitious or allegorical.

Having thus noted, in brief, the theories regarding the Ramayana started by Prof. Weber, we will resume the thread of our narrative. King Dasaratha, the father of Rama, was the fourth in descent from Khatvanga with whom we closed our account of the Solar race. He had three queens Kausalya, Sumitra and Kaikeyi but they were all childless. Vasistha the old and trusted priest of the family therefore advised the king to perform a sacrifice with the object of being blest with progeny. This was done and in course of time Kausalya gave birth to Rama, Sumitra to Lakshmana and Satrugna and Kaikeyi to Bharata. They were carefully brought up and having been given a training in keeping with their exalted position, grew up to be brave and noble youths versed in the Vedas and in the art of warfare. Rama especially was conspicuous above the rest and consequently when he was only sixteen, his services were asked for by Visvamitra to drive off the Rakshasas who were persistently annoying him in the performance of his sacrifices and who headed by Maricha the son of Tadaka had laid waste the countries to the south of the confluence of the Ganges and the Sarayu, known as Malaya and Karusa. The successful manner in which he accomplished the work entrusted to him won for

him the admiration of all and Viśvāmitra who himself was skilled in arms was so much pleased with his courage, that he presented to him certain celestial arms he possessed. He next took Rāma and Lakṣmana with him to the court of Janaka the Videha and as they were going along the beautiful woodland scenery on the banks of the Sona, Viśvāmitra related to the brothers the deeds of their heroic ancestors, such as Sagara and Bhagīratha. At last, they reached the banks of the Ganges, and crossing it in a boat arrived at Viśāla.

"... A town exceeding fair
That might with heaven itself compare."

Here they were treated hospitably by its ruler and after a short sojourn, went over to Mithilā, the capital of Janaka, who received them with great honour. Viśvāmitra then explained to the king that he had brought over the princes to his court to show them the celestial bow he possessed and requested that the same may be shown to them. The king agreed and explained to them his intention to give his daughter Sītā to any person, who could wield it, adding that no prince had yet been able to lift it, much less to string it.

The bow was thereupon brought in the court and great was the surprise of all when Rāma lifting it up with ease, strung it and broke it into two. The scene is thus described in the Rāmāyana :—

"Then Raghu's son as if in sport
Before the thousands of the court
The weapon by the middle raised
That all the crowd in wonder gazed
With steady arm, the string he drew
Till burst the mighty bow in two.
As snapped the bow, an awful clang
Loud as the shriek of tempests rang.
The earth affrighted shook amain
As when a hill is rent in twain.

Then senseless at the fearful sound
 The people fell upon the ground,
 None save the king, the princely pair
 And the great saint, the shock could bear " *

The vow having been thus fulfilled, Janaka offered his daughter in marriage to Rāma and the nuptials were celebrated with due pomp. The brothers of Rāma were married to the daughters of prince Kuśadhvaja, the brother of king Janaka and the two houses thus became firmly united.

Time now rolled on swiftly when at last king Daśaratha, being old and worn out with the cares of the state resolved to entrust the management of his kingdom to Rāma. Before doing so, he however thought it fit to consult his subjects and the princes who owned his sway and the scene is thus graphically described in the Rāmāyana.

From town and country far and near
 He summoned people, prince and peer.
 To each, he gave a meet abode
 And honoured all and gifts bestowed
 Then splendid in his king's attire
 He viewed them as the general sire
 In glory of a god arrayed
 Looks on the creatures, he has made *

The speech made by Daśaratha before those assembled is also instructive and full of interest. Said he, *

Needs not to you who know declare
 How ever with paternal care
 My fathers of Ikṣvāku's line
 Have ruled the realm which now is mine
 I too have taught my feet to tread
 The pathway of the mighty deed
 And with fond care that never slept
 Have, as I could my people kept.

*

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*

I long to rest my labour done
 And in my place to set my son,
 If to the twice born gathered here,
 My counsel good and wise appear

For greater gifts than mine adorn

Rāma, my son, my eldest born

*

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*

The Monarch ceased In answer came

The joyous prince's glad acclaim

So peacocks in the rain rejoice

And hail the cloud with lifted voice

Murmurs of joy from thousands round,

Shook the high palace with the sound.

'The king thereupon directed as follows :—

To-morrow with auspicious ray

The Moon in Pusya's sign will stay

Be that the time with happy fate

Mine eldest son to consecrate

And let my Rāma, lotus-eyed,

As regent o'er the state preside

Preparations thereupon began to be made on a grand scale for the celebration of the event. Flags were hung on houses, streets were watered and scented with fragrance and all buildings illumined. The whole city assumed a gay and festive appearance and everywhere the coronation of Rāma was the chief topic of conversation.

There was however one person in whom the celebrations raised but gloomy thoughts. It was Mantharā, the servant of Kaikeyī. The envious woman perceived that the elevation of Rāma meant the elevation of his mother Kauśalyā and the waning of the influence which her mistress exercised over the aged king. She explained this to Kaikeyī and advised her to ask the king to bestow the government on her son Bharata, reminding her that the king had once consented to grant her two boons and that this was the fittest opportunity to ask him to do so.

The queen agreed and consequently when on the night preceding the day on which the ceremony of the inauguration was to be performed, the king entered her apartments, he found her in a very excited state of mind. The king implored her to explain the reason thereof and the queen

who was waiting for the opportunity, poured forth the thoughts which had been long troubling her agitated breast. She reminded him of the two boons he had promised and added that he should now grant the same by banishing Rama and appointing Bharata in his place.

The request almost stupified the king. He never dreamt that Kaikeyi would be so selfish and so hard hearted, he never thought that she would make such an unfair use of the promise he had made. In vain he tried to point out to her the iniquity of the proposal, in vain he tried to dissuade her from her cruel purpose. She insisted on her wishes being fulfilled and as the king still was unwilling to assent to her proposal, she herself sent for Rama as soon as the morning broke. Rama came immediately but was surprised to find the king sunk in grief, with his voice choked and his eyes brimming with tears. He inquired of Kaikeyi the cause of the king's grief and she narrated to him the facts adding that if Rama cared for the prestige of his father, he should relinquish the throne at once in favour of his brother Bharata and himself retire to the Dandaka forest for 14 years.

It was a trying moment for Rama but with a magnanimity characteristic of the race to which he belonged, he preferred to abdicate in favour of Bharata, rather than be the cause of his father breaking his word. He informed Kaikeyi accordingly and repaired thence to his mother, describing to her briefly the events that happened and adding that he had resolved to retire to the Dandaka forest as desired by Kaikeyi. The news petrified her and she tried her best to dissuade him from the fatal course he had agreed to adopt but Rama was firm and she had no alternative but to resign herself to her fate.

Rāma next repaired to the apartment of Sītā who not dreaming of what had happened was anxiously waiting to see him come to her chamber adorned with all the insignia of royalty. Rāma however informed her of the turn which events had taken and of his final resolve to retire to the forests. Contrary to what might be expected, she bore the news quite courageously and far from being disheartened, requested Rāma—with a love that is the heritage of Indian ladies—to allow her to be a partner in his distress. The words she addressed to him are remarkable for their sincerity and pathos and we quote the same ‘in extenso.’

“Whate’er his lot, ’tis far more sweet
To follow still a husband’s feet
Than in rich palaces to lie
Or roam at pleasure through the sky.
My mother and my sire have taught
What duty bids and trained each thought
Nor have I now mine ear to turn
The duties of a wife to learn.
I’ll seek with thee the woodland dell
And pathless wild where no men dwell
Where tribes of silvan creatures roam
And many a tiger makes his home.
My life shall pass as pleasant there
As in my father’s palace fair.
The world shall wake no care in me
My only care be truth to thee
There while thy wish I still obey,
True to my vows with thee, I’ll stay.*

Rāma was not at first inclined to agree to her request and he narrated to her the difficulties and dangers of a forest life, but the loving wife expressed her readiness to undergo all these hardships rather than live without him and he yielded at last. Lakṣmaṇa expressed the same desire and Rāma having agreed to accept his offer also, they repaired to their father to obtain permis-

* Griffith’s Rāmāyaṇa.

sion to go. The king was mad with grief and in his frenzy asked Rama to seize the throne by force but he refused to take such a course and after paying respects to the king and others he left the precincts of the palace accompanied by Sita and Lakshmana. Mounting then a chariot which was ready to take them to the confines of Ayodhya territory they soon disappeared amidst the tears and lamentations of the people.

Dasaratha did not long survive this tragic event and on the seventh day of their departure the aged king breathed his last. Bharata had not still returned from the house of his maternal grandfather and envoys were therefore despatched to invite him home.

The route the envoys took is minutely described in the Ramayana and as the details throw a very useful light over the geography of Ancient India, it appears necessary to refer to them at length. We are told that the messengers, well equipped for a long and hasty journey crossed the Malini river, to the north of Pralamba and the west of Apartala, crossed the Ganges at Hastinapura and entered the Panchala country and the Kuruksetra. They then crossed the Saradanda river and bowing to the sacred tree on its banks, entered Kulunga town. Reaching Abhikala, and leaving behind Tejohivana they crossed the Iksumati which was the ancestral river of the Ikshvaku. Marking Brahmans learned in the Vedas drink water with the palms of their hands they passed through the country of the Bahikas and reached at last the mountain range of Sudaman on which was Visous foot, to this, they bowed and crossing the Vipasa the Salmali and other rivers and traversing forests full of tigers and other wild animals they at last reached Girivraja Kekaya's capital at night.

The way by which Bharata returned is also accurately described "He started east, saw Sudama and the river of the same name and also the wide banked Hladini flowing west and crossed the Śatadru at Ailadhana. Reaching Aparparyat and crossing the Śila and Akurvati rivers, he went south-east to Salyakartan and Āgneya and crossing high hills came into the Chaitraratha forest. Reaching the Sarasvati and the Ganges in twain he entered the Bharunda forest to the north of the abode of the Viramatsyas or the brave Matsya people. He then came to the Kalinga town surrounded by hills, and crossing the Yamuna gave rest to his army. He next crossed the Bhagrathi at Amsudhana and thence came to the well known town of Pragvat on the same river. From thence, crossing the Kutikostika river, he came to Dharmavardhan. Coming to Toian he turned southward and reached Jambuprastha and from thence went to Varutha. From thence, he went eastward to the garden of Ujjhana. Here he left his army and taking with him swift conveyance and horses and crossing the northgoing river, he came to Hastipisthak and crossed the Kapivati and Lohitya, the Sthanumati at Ekasala and the Gomati at Vinata and the Sal forest at Kalinga Nagara and reached Ayodhya after seven days and nights.

As he entered the city, he found it cheerless and steeped in melancholy. He therefore hastened to see his mother who after receiving him with great affection communicated to him the news of the king's death, of the banishment of Rama and of the decision of the late king to inaugurate him to the throne. Bharata had too great a respect for Rama to be elated by the news and remonstrated strongly with her for the unwise action she had taken. He narrated to her the noble character of Rama,

how he had always treated her with respect and affection, how difficult it would be for him to bear the burden of the state without him and concluded by saying that he would himself go to the forests and persuade Rāma to come back. He had however first to attend to the funeral obsequies of his father and after he had performed these with a heavy heart, he set out with an army to invite Rāma back to Ayodhyā.

Rāma was at that time staying at Chitrakūta on the other side of the Yamunā. Bharata therefore went to Śrīngavera which was ruled by Guha, a Niṣāda king on friendly terms with the dynasty of Ayodhyā and crossing the Ganges by means of boats supplied by that chief, he reached the place where the river unites with the Yamunā. He then crossed the last mentioned river and reached the abode of Rāma. He then communicated to Rāma the news of the king's death and requested him to return to his kingdom saying that it rightfully belonged to him. Rāma however was still firm in his resolve and expressed his unwillingness to return to Ayodhyā and thus break his father's word. Finding it fruitless to expostulate any more on the subject with him, Bharata entreated Rāma to give him his sandals so that he may place them near the throne in his stead, and rule Ayodhyā as his regent. Rāma complied therewith and Bharata returned to the capital.

Seeing that his place of residence was too near his native place and apprehending frequent visits from his relations, Rāma thought it advisable to proceed further south and visited the various hermitages established by Ṛṣis in these distant parts. He as well as his companions were everywhere given a hearty welcome for the aboriginal tribes in the neighbourhood were harassing them

incessantly and the presence of Rāma was to them a great advantage. At last, stage by stage, they reached Dandakāranya and after a short stay at the place, they established themselves on the banks of the Godāvāri, in conformity with the advice of Agastya who had settled in that part.

The spot they selected for their residence is thus described by Rāma :—

'Mark the spot' so answered Rama, leading Lakṣman by the hand
Soft the lawn of verdant kus a, beauteous blossoms light the land
Mark the smiling lake of lotus gleaming with a radiance fair
Wafting fresh and gentle fragrance o'er the rich and laden air
Mark each scented shrub and creeper bending o'er the lucid wave,
Where the bank with soft caresses Godāvāri's waters lave
Tuneful ducks frequent this margin, Chakravākas breathe of love
And the timid deer of jungle browse within the shady grove
And the valleys are resonant with the peacock's clarion cry
And the trees with budding blossoms glitter on the mountain high.
And the rocks in well marked strata in their glittering lines appear
Like the streaks of white and crimson painted on our tuskers fair.*

They were passing away their days in peace and quietude in this solitary spot when once Sūrpanakhā, the sister of Rāvana chanced to see Rāma and was so enamoured of him that she offered to marry him. Rāma told her that he had a wife already and it was not possible for him to comply with her wishes. He however referred her to Lakṣmana adding that he was a bachelor and may accept her offer. She therefore turned towards him but he too refused and added evidently in jest that she may ask Rāma to have her as his second wife. Sūrpanakhā however took him at his word and rushed towards Sītā that she would devour her and then live with Rāma without a rival but Rāma checked her in her frantic effort and seizing her, handed her over to Lakṣmana who cut off her nose and ears and turned her away.

* Dutti's Rāmāyana condensed into English verse

Disappointed and disfigured, Sūrpanakhā ran back to her companions and narrated to them in detail the story of the indignity offered to her. They got infuriated on account of the treatment offered to her, and poured forth in large numbers, shouting and screaming to wreak vengeance upon those who had dared to mutilate one of their own members. Rāma and his brother were however quite prepared for the contingency and putting Sītā in a safe place, they secured a position of advantage from which they greeted their opponents with such an incessant charge of arrows that the Rākṣasas not accustomed to such a warfare fled and their leaders Khara and Dūṣaṇa were slain.

Foiled in her attempt, Sūrpanakhā had recourse to a more clever device. She repaired to her brother and described to him Sītā's beauty. Rāvana although he had already a thousand wives conceived a passion for her and determined to get her by force, if necessary. He therefore proceeded to a place where Rāma and his companions were staying accompanied by Mārīcha. On coming to the place, he found that Rāma had left the hermitage to get for Sītā a deer which was roaming at some distance from the hermitage and for which she had taken a strong fancy. The deer bounded away at great speed and Rāma who was hotly pursuing it, disappeared in the woods. A short time after, a cry was heard as of a person in distress and Sītā thinking it to be Rāma's asked Lakṣmaṇa to run to his rescue. Lakṣmaṇa tried his best to persuade her that her fears were unfounded but Sītā insisted on his going. Lakṣmaṇa had thus no other course open to him and much against his will, he left the hermitage, leaving Sītā to take care of herself.

He was scarcely out of sight when Ravana who was lurking in the neighbourhood appeared before Sita, clad in a devotee's garb and Sita not suspecting any trick received him with great hospitality. Ravana however soon cleared up the mystery, told her that he was charmed with her peerless beauty and that he wanted to make her his chief queen, adding that if she did not consent he would take her away by force. Dismayed at this strange revelation, Sita tried her best to persuade him to desist from his ignoble purpose and related to him the disastrous consequences that would follow such a ruthless action but Ravana was too enamoured of her to attend to her advice and seeing that any peaceful efforts were unavailing, he caught hold of her by force and putting her in his chariot drove off to his capital, Lankā.

When Rama returned, he found the hermitage empty. He made the necessary inquiry and searched every nook and corner but all his efforts were unavailing. At last, he came to know what had happened from Jatayu who was an eye witness of the affair. The news, as was only natural, completely unnerved him and he sank into grief mourning bitterly the loss of one whom he had loved so well and who so well deserved his affection. Lakshmana however succeeded in comforting him after a great effort and as soon as he recovered his peace of mind, he resolved to invade Lanka to recover his beloved wife from the hands of the tyrant.

CHAPTER II

THE CROSSING OF THE VINDHYA RANGE

Circumstances were fortunately favourable to Rāma's expedition, for in the country immediately in the vicinity of his abode a native ruler Sugriva had been dispossessed by his elder brother Vali and he was thirsting to have his revenge and to win back the kingdom he had lost. Rāma and Laksmana happened to see him as he was passing his days in his place of refuge, brooding upon the wrongs done to him and agreed to help him in his attempt, if he in return promised to help him in the work of recovering Sita. Sugriva consented and encouraged by this alliance, he renewed his hostility with his brother and challenged him to meet himself in open combat.

Vali was too conscious of his strength and prowess to refuse the offer and came out of his capital for the fatal combat. Sugriva was at first successful but Vali made a desperate attempt to retrieve his position and having succeeded, gave Sugriva a blow which levelled him to the ground and would have led to his death, had it not been that in conformity with a plan they had previously settled, Rāma who was watching the fight from a distance aimed at Vali an arrow which pierced his body. The sturdy warrior fell down upon the ground and soon breathed his last, amidst the tears of his wife and his courtiers.

Sugriva was now consecrated king in the place of his brother and agreed to share his kingdom with Angada, the son of Vali, in accordance with the advice of Rāma. He requested Rāma and his brother to stay with him in his capital but Rāma preferred to retire to a solitary place

and to stay there during the rainy season. We have a vivid description of the monsoon in this part of the country, in the Rāmāyana as will appear from the quotation given below from Mr. Dutts' translation.

"Mark the shadowing rain and tempest," Rama to his brother said,
 As on Mālya's cloud capped ranges in their hermit-guise they strayed
 "Massive clouds like rolling mountains gather thick and gather high.
 Lurid lightnings glint and sparkle, pealing thunders shake the sky.
 Pregnant with the ocean moisture by the solar ray instilled
 Now the skies like fruitful mothers are with grateful waters filled
 Mark the folds of cloudy masses, ladder like of smooth ascent
 One could almost reach the Sun-god, wreath him with a wreath of scent
 And when glow these heavy masses, red and white with evening's glow
 One could almost deem their sword branded by some heavenly foe.
 Mark the streams of golden lustre, lighting up the checkered sky
 Like a lover chandan painted, in each breeze it heaves a sigh
 And the earth is hot and feverish moistened with the tears of rain
 Sighing like my anguished Sītā when she wept in woe and pain.

As soon as the rains were over, Rāma began to make preparations for his expedition and despatched Lakṣmana to remind Sugrīva of his promise for help. The grateful chief expressed his willingness to help and as the first work he had to do was to ascertain the whereabouts of Sītā, he despatched various persons in different directions in quest of her.

Of these, Hanumān who was sent to the south succeeded in his attempt and discovered that she had been confined by Rāvana in a garden of Aśoka trees. There she was passing her days in melancholy, surrounded by a guard of Rākṣasa women and had lost all hopes of being freed from her captivity. The pleasures which she felt on seeing a messenger from Rāma could thus be well imagined. She anxiously inquired about the health of her husband and her bosom heaved with delight when she heard from Hanumān that Rāma loved her as well as before and that he was making preparations to effect her rescue.

With indescribable pleasure, she took from him the token Rama had sent and in return gave him another for being taken to her husband

Ravana was soon apprised of all that had happened and seeing that matters had now come to a crisis convened a council of his chieftains to decide the final course of action. They were unanimously in favour of a war, the only dissentient voice being that of Vibhisana, the youngest brother of Ravana. He condemned the idea of such an unrighteous action and urged that the best course was to restore Sita and to make peace with Rama. His advice was however disregarded and having been turned away from the court, he joined the forces of Rama and proved a very useful ally.

Rama now prepared himself for war and having crossed over to Lanka, with some difficulty laid siege to the city. A sanguinary war began in which the Rāksasas were at first successful and countless men of Rama's allies were slain. In fact, it was not until Rama and Lakshmana came to the front and bore the brunt of the attack that the carnage was stayed. The Raksasas then began to flee in all directions and the confusion ended only when Indrajit, the son of Ravana, appeared on the field of battle. He was a great warrior, skilled in the use of all weapons of war of the time and after a desperate struggle, succeeded in overpowering both the brothers and they fell senseless on the ground.

As was but natural, the event almost petrified the allies of Rama and they were at a loss to know what further steps to take in the matter. At last Sugriva suggested the idea of bringing some herbs to heal their wounds and to restore their senses and the idea having been approved, the swiftest among his army were sent

to get these. Before they returned, however, Garuḍa, the king of birds appeared on the scene and at his mere appearance, the princes recovered; for the arrows which had pierced the body of the two heroes were, the poet tells us, transformed serpents who let loose their grasp, the moment they saw that bird, wellknown in Hindu legends, to be their deadly enemy.

Victory however continued to favour the Rākṣasas and Lakṣmana was once more overpowered. Dieheartened at these repeated reverses, Rāma made a desperate attack on the Rākṣasas and fortunately, his efforts were crowned with success and the Rākṣasas fled from the battle-field. Rāvana, thereupon, implored his brother Kumbhakarna to come to his help. Though brave and strong, Kumbhakarna was extremely lazy and generally used to pass his time in sleep. To rouse him to activity was a difficult task but Rāvana succeeded after some trouble in doing so and persuaded him to take the field. So huge was his body that the followers of Sugrīva took fright at his mere appearance and began to flee but Aṅgada appealed to their sense of honour, exhorted them not to act like cowards and succeeded after all in inspiring confidence among them. Fortune was however still against them and one man after another of the army of Rāma fell dead upon the ground. Flushed with success, Kumbhakarna rushed towards the part of the field occupied by Lakṣmana and challenged him to fight. Lakṣmana accepted the offer and a violent struggle ensued. At last an arrow from Lakṣmana's bow pierced the body of his opponent and he fell down—a lifeless corpse.

The burden of the struggle now fell once more on Indrajit and on his taking the field, the battle was resumed in all its fury. Once more, both Rāma and Lakṣmana

were defeated and they fell staggering on the battle-field. They were however restored to their senses by the application of herbs and took the field again the moment they recovered. Seeing that his efforts were not quite successful, Indrajit now resorted to a clever stratagem for unnerving his opponents. He had an exact effigy made of Sita which he brought on the battle-field and then cut it into twain within the sight of Rama and his brother. So exact was the likeness that both the brothers thought that the enemy had put to death the person for whom they were undergoing all this trouble and were just inclined to give up the struggle, in despair, when Vibhisana explained to them that it was impossible for Indrajit to kill the woman of whom his father was so much enamoured, adding that his only object in so doing must be to dishearten them and to induce them to retire from the field. He also informed them that Indrajit wanted to perform a sacrifice for obtaining certain weapons and that it was of the utmost importance that he should be prevented from doing so. Rama saw the force of Vibhisana's counsel and without losing more time sent him and Lakshmana to the place where Indrajit was making preparations to celebrate the sacrifice. The two warriors were immediately engaged in close combat and victory favoured sometimes the one and sometimes the other but at last Lakshmana seizing a favourable opportunity cut off the head of his opponent with an arrow and struck him dead.

The news of Indrajit's death came to Ravana like a shock and in a fit of anger and disappointment he rushed towards the place where Sita was confined to put her to death but the female guards who waited on her interceded on her behalf and dissuaded him from putting his foul design into execution. He however vowed vengeance on

those who had deprived him of his dear brother and son, and collecting all his resources prepared for a bloody warfare. A gruesome battle again commenced and Rāvana rushed into the heart of the enemy's army, slaying a large number of them. He next encountered his brother and after some angry words had passed between them, they became engaged in close combat. Rāvana was however the stronger of the two and seizing an opportunity, hurled at him a javelin which would have inevitably caused his death, had not Laksmāna by a good aim warded off the stroke. Vibhīṣana was saved, but Rāvana turned sharply on his new opponent—the person responsible for the death of his dearest son—and hurled at him a Śakti which made Laksmāna fall senseless on the ground. The Rākṣas king now felt triumphant but his success proved short-lived for before he could pursue it further, Rāma confronted him in the field of battle and Rāvana who was feeling exhausted and who was fighting on his legs, his horses having been killed and his chariot shattered to pieces, found safety in fleeing from the battle-field.

As the reader must have noticed, Laksmāna had been overpowered for the third time but the life restoring herbs cured him once more. Rāma however saw that it was no longer advisable to trust the field to him, and he himself assumed the command of his army. Rāvana too was prepared and the final struggle began. As the poet says :—

Gods and mortals watched the contest and the heroes of the war
 Rāvan speeding on his chariot, Rāma on the heavenly car
 Clouds of dread and deathful arrows hid the radiant face of sky
 Darker grew the day of combat, fiercer grew the contest high.
 Long the dubious battle lasted, shook the ocean, hill and dale
 Winds were hushed in voiceless terror and the lurid Sun was pale. .
 Still the dubious battle lasted, until Rāma in his ire
 Wielded Brahman's deathful weapon flaming with celestial fire.

Weapon which the saint Agastya had unto the hero given
 Winged as lightning dart of Indra, fatal as the bolt of heaven.
 Wrapped in smoke and flaming flashes—speeding from the circled bow
 Pierced the iron heart of Rāvaṇa the lifeless hero low.
 And a cry of pain and terror from the Rākṣas ranks arose
 And a shout from joying Vānars as they smote their fleeing foes *

Thus ended the great war waged in Ceylon by Rāma. Without wasting more time, he installed Vibhīṣana on the throne and sent Hanumān to convey to Sitā, the tidings of her release. The unfortunate woman was scarcely able to trust her ears, but on Hanumān narrating to her the details, she hastened to see her lord. Contrary to what every one expected, Rāma received her very coldly. "I have done" said he "what a brave man ought to do and have together wiped off my enemy and my disgrace. I have fulfilled my vow and rescued thee from confinement. The great deed of Hanumān in jumping across the sea and entering Laṅkā has indeed borne fruit now and so indeed have the valour of Sugrīva and the friendship of Vibhīṣana. But remember all this was done in order to vindicate my honour and the honour of the great Sun race. As to thee, thy sight does not please me now as that of a lamp does not him whose eyes are sore. Go wherever it pleases thee for what honourable man will take back a wife defiled by long stay in another's house." Words more harsh, more imprudent could hardly have been addressed to a wife so gentle and so loving as Sitā and in her despair, she asked Lakṣmana to prepare for herself a pile of faggots for burning herself. Lakṣmana turned his eyes towards Rāma and seeing that he was not against the course being adopted acted up to Sitā's wishes and she threw herself in the fire. To the great astonishment of all, they found that the fire did not consume her

* R. C. Dutt's Rāmāyana translated into English verse.

at all and she came out therefrom secure and uninjured. Having thus stood the most severe test, Rāma received her back with joy to the great pleasure of all his friends and as the twelve years of exile were now over, he returned to Ayodhyā with Sitā, Sugrīva and other chieftains, notably Hanunān.

As regards the date of this war, opinions differ considerably. Bentley in an elaborate article regarding eras and dates in volume V of the *Asiatic Researches* places Rāma in 1249 B.C. Wilford in an article regarding the chronology of the Hindus in the same volume places Rāma between 1600 to 1700 B.C., while Sir William Jones places him in the year 2029 B.C. Gorresio observes as follows on the same subject. "The Rāmāyana is mentioned in the Rājataranginī. Dāmodara, the second of that name among the kings of Kashmir, was cursed by certain Brāhmanes and the malediction was to cease on the day on which he should hear the entire Rāmāyana recited. Now Dāmodara the second in the series of the kings of Kashmir precedes by five kings, Gonarda the third, who according to the computation of M. Troyer, the sagacious and learned translator and commentator of the history of Kashmir, is said to be placed in the year 1182 B.C. Reckoning backward from this point to Dāmodara, the second through an interval of five reigns, the average duration of each of which is about 24 years, we arrive at the beginning of the 14th century before the Christian era. I am far from wishing to attribute any great precision to these chronological computations nor do I pretend to determine exactly the age of the Rāmāyana but I maintain that from the passage of the Rājataranginī cited, the remote antiquity of the poem may with all confidence be inferred."

It must be said that these estimates are much below the mark because according to the best authorities, the Mahabhārata war was fought about the 14th Century B C and as from the Puranas, it appears that thirty generations elapsed between it and the ware of Rama, the latter must be placed considerably earlier. We may therefore with great probability accept the date of the event as given in Rajavaliya, a Sinhalese work, which fixes it to be 1844 years before Gautama Buddha entered on his mission that is, about 2370 B C. The arguments in favour of this date are that the Rajavali being a Sinhalese work is the book to which we should look for the date of the event. Again, the date is not mentioned in round numbers and from this we may infer that the writer of the book has quoted the date from sources which had exactly computed the date. Lastly, it may be mentioned that the Epic period begins where the Brahmana period ends and as the date of the Satapatha Brahmana is not later than 2500 B C,* the date of 2370 B C for the Ramāyana would not be inappropriate.

During the time of the exile of Rama, Bharata had ruled the kingdom entrusted to his charge with great tact and wisdom, and had added to the ancestral possessions the country of the Gandharvas after destroying vast numbers of them in battle. Satrugna too had founded the city of Mathura after vanquishing Lavana, a descendant of Madhu. *The power of the dynasty having thus much increased, they celebrated the horse sacrifice, as a mark of their supremacy, soon after the return of Rama and then "having by their unequalled valour and might rescued the whole world from the dominion of malignant fiends,*

* Mr Tilak in the *Arctic Hon* c in the Vedas.

Rāma, Lakṣmana, Bharata and Śatrughna reascended to heaven."

The vast kingdom they possessed was now parcelled out among their children. Lava and Kuśa, the sons of Rāma ruled at Ayodhyā and the two sons of Bharata viz. Takṣa and Puṣkara were conferred the sovereignty of Gandhāra, where they founded Takṣasilā and Puṣkarāvati respectively. Subāhu and Śūrasena, the sons of Śatrughna were allotted the country round about Mathura and Aṅgada and Chandraketu, the region near the Himālayas.

A long line of rulers from Kuśa downwards is given in the Purānas but the reigns of these princes were generally uneventful.

CHAPTER III

THE HISTORY OF THE YĀDAVAS, THE PAURAVAS AND THE DESCENDANTS OF ANU

Of dynasties, other than the Solar dynasty, whose history we have given in Book II, the line of Amavasū ended as we have seen with Viśvamitra and that of the Haihayas with Vṛṣṇi on his power being broken by Prātardana of the Kāśi line. In the Videha line, Janaka the father of Sita having died without a male heir, the kingdom passed to the son of his brother Kusadhvaja and a long line of descendants from him is given but no record of the events that happened in their reigns has been preserved. The dynasty founded by Diṣṭa ended with Pramati king of Vaisali and the Kāśi line with Bharga. The only dynasties besides the Solar dynasty that continued to play an important part were the Yadavas, the Pauravas and the descendants of Anu.

To begin with the Yadava dynasty, Satvata with whom we closed our account had six sons, Bhājan, Bhājamana, Divya, Andhaka, Devavṛdha, Mahabhoja and Vṛṣṇi. Of these, Devavṛdha had a son named Babhru, and he as well as his father are said to be the founders of a certain school but no particulars about it are furnished. Mahabhoja was the ancestor of the Bhojas, the princes of Mṛttikavati, situated on the Parnaśa river according to the Brahma Purana, and supposed to be a river in Malwa by Dr. Wilson. Vṛṣṇi had two sons, Sumitra and Yudhājit, of whom, the former had two sons Anamitra

and Śini Anamitra had a son named Nighna and he had two sons Prasena and Sattrājita

It is said that when Sattrājita was walking along the seashore, he sung hymns in praise of Surya and prayed to him to show himself in his true form. Sūrya thereupon took the jewel called Syamantaka from off his neck with the result that he looked to be a dwarfish stature with a face like that of burnished copper, and with slightly reddish eyes. Dazzled with the splendour of the jewel, Sattrājita requested that it may be given to him and Surya who was pleased with his devotion granted his request, so that when he returned to his capital, decked with it, he looked as bright as the Sun himself. The Puranas then go on to give incidental stories about its transfer from Sattrājita to his brothers Prasena and from him to a lion and to the king of bears and ultimately to Śatadhanvan and Akrura of the Yadavas but it would be hardly appropriate to refer to them here at length and we will resume the thread of our narrative.

Śini the younger brother of Anamitra, had a son named Satyaka and the latter a son named Yuyudhana also known as Sātyaki, after the name of his father. A number of other members of the family of Śini and Anamitra are mentioned but they have no historical interest.

Andhaka had four sons of whom Kukura was the eldest. He had a son named Vrsni and the sixth in descent from him was Āhuka who had two sons Devaka and Ugrasena. The former had a daughter named Devaki besides six other daughters and sons while Ugrasena had five daughters and nine sons of whom one was Kamsa. Kamsa was thus the maternal uncle of Śrī Kṛṣṇa and the feud between them forms a very prominent chapter in the life history of the latter.

Bhajangana, the second son of Andhaka had a son named Viduratha and Sura the seventh in descent from him had ten sons of whom one was Vasudeva, the father of Kṛṣṇa. He had also four daughters of whom the first Śrutadeva married a Karuṣa prince Vṛddhasarman and had a son named Dantavakra who became known for his ferocity. Another Śrutakṛti married Dhṛṣṭaketu, the king of the Kekayas. His third daughter Śrutasravas married Damaghosa, the king of Chedi and had by her a son named Śiśupala who figures prominently in the Mahabharata. The fourth Rajadhīvi married Jayasena king of Avanti while the last Pritha was presented by her father to his friend Kuntibhoja and was given by him in marriage to Pandu and became the mother of Yudhishthira, Bhīma and Arjuna.

In Anu's line Champa who founded Champa was succeeded by Haryanga and the fifth in descent from him was Jayadratha who married a woman of the inferior caste and his descendants therefore became known as Suta putras after him. The most famous king of the line was Karna who although he was in fact a son of Kunti and the brother of the Pandavas was born when Kunti was yet unmarried. He was therefore cast away and brought up by Adhiratha and his wife Radha and was known as their son till Kunti on the eve of the Mahabharata war disclosed his true parentage. He was a great warrior, a magnanimous king and the trusted adviser of king Duryodhana.

We will now give the history of the descendants of Ajamidha the last ruler of the Paurava dynasty noticed in Chapter V, Book II. The names of a number of his descendants have been preserved but nothing special is recorded of any of them until we come to Nipa, the tenth in descent

from him. He had a hundred sons of whom Samara was the ruler of Kāmpilya, the capital of the South Pañchala country situated in the Doab. The fifth in succession from him was Anuha. He married Kṛtvī, the daughter of Śuka, the son of Vyāsa and had by her a son named Brahmadaṭṭa, the composer of a treatise on Yoga. According to the Harivaṁśa, Brahmadaṭṭa with six companions of his are said to have been born successively as Brāhmanas, foresters, deers, water-fowls and Brāhmanas again and then they attained salvation.

There is some confusion in the Purāṇas regarding the successors of Brahmadaṭṭa. According to the Viṣṇu Purāṇa, the line ended with Bhallāṭa and the Harivaṁśa adds that he was killed by Karna. The Matsya Purāṇa however adds one more name viz. that of Janamejaya and states that in his reign, the whole Nīpa race of Kṣatriyas was destroyed by Ugrāyudha, a descendant of Dvimiḍha.

Ajamīdha had a son named Nīla by a wife called Nīlinī and the fifth in descent from him was Haryaśva who had five sons, the chief among whom was Mudgala, the ancestor of the Maudgalya Brahmine. He had a son named Badhryaśva who had two children—a son and a daughter named Divodāsa and Ahalyā. The daughter was married to Śātānanda and had by him a son Satyadhṛti who became known for his proficiency in military science. The Purāṇas also give an interesting story about him to the effect that he had by the celestial nymph Urvaśī two children but as their birth was illegitimate, they were put in a basket and removed to a thicket of grass where they were found by Śāntanu when he happened to go there on a hunting expedition. Taking compassion on them, he took

them home, brought them up and in allusion to the compassion which led Śāntanu to do so, they became known as Kṛpa and Kṛpī.

Divodāsa, the brother of Ahalyā had a son named Mitrāyu, the ancestor of the Maitreya Brāhmanas. Another member of the family who may be noticed here is Somaka the fourth in descent from him. He had a hundred sons among whom was Prṣata, the father of Drupada. This last mentioned king was, as is well known, the father of Draupadī and he had also a son Dhṛṣṭadyumna. He had a son Dhṛṣṭaketu and with him, the line of the dynasty terminated.

Ajamīdha had also a son Rkṣa and the latter had a grandson Kuru, the ancestor of the Kauravas. He had many sons, chief among whom was Sudhanu from whom was descended Uparichara, the Vasu the founder of the powerful kingdom of Chedi and Magadha and he had a son Brāhadratha who succeeded to the kingdom of Magadha. In the reign of his son Jarāsandha, the dynasty attained the zenith of its glory, for he was a very powerful king who subdued all the neighbouring kings and was, as we shall see in a subsequent chapter, even a source of trouble to the Pāṇḍavas. The line of Magadha kings terminated with Janta, the fifth in descent from him.

Besides Sudhanu, Kuru had a son Jahnu whose tenth successor was Śāntanu. He had an elder brother Devāpi but the latter having adopted an ascetic life, he succeeded to the kingdom of his father.

The reign of Śāntanu was marked by a great famine whose effect lasted for a period of twelve years. Anxious to drive the famine away, Śāntanu enquired of the Brāhmanas the reason for the calamity and they attributed it to the fact that he had occupied the throne although his elder

brother was alive. Santanu thereupon expressed his readiness to hand over the reigns of government to his brother and as he was staying in the forests, repaired there for the purpose. Devapi had however turned away from the right path and in a discussion with the learned men of the time, questioned the authority of the Vedae. They therefore told Santanu that by doing so, he had forfeited his right to the kingdom and that it would not be thenceforth illegal on his part, to retain the reigns of government in his hands. Santanu therefore returned to his capital and as the illegality in the succession was removed, found that the famine had disappeared with it.

Santanu had three sons viz Bhisma, born of Ganga, Vichitravirya by his wife Satyawati, and Chitrangada who was killed in an encounter with the Gandharvae while he was yet a youth. Before he married Santanu, Satyawati had also a son, the celebrated Vyasa by the Rsi Parasara who was enamoured of her, when he was travelling with her in a boat. Vichitravirya married Ambikā and Ambalika, daughters of the king of Kāśī but he died, without any child, of consumption caused by extreme indulgence in sensual pleasures and Kṛṣṇa Dwaipayana Vyasa therefore begot Pandu and Dhṛtarāstra, on the widow of his brother and Vidura, on a female servant.

We are now in a position to follow the history of the Kauravas and the Pandavas given in such details in the Mahabharata but before doing so, we may stop to consider the synchronisms relating to the dynasties whose history has been given above. The first is that of Dasaratha, the father of Rama who according to the Ramayana was a contemporary of king Lomapada (also called Romapada) of Anga, king Sumati of Vaisali and, as is only well known of Śraddhadeva, the father of Sita. The

next synchronism is that furnished by the story of Satrugna's conquest of the kingdom of Madhu. As mentioned before, he founded the city of Mathura on the site of the Madhuvana but it was recovered by Bhīma on behalf of the Yadavas so that according to the *Harivamśa* Andhaka was reigning there when Rama's son Kusa was reigning in Kośala. From this it follows that Andhaka and Kusa were contemporaries. Again, Bhajamana the son of Satvata of the Yadava dynasty is said in the *Harivamśa* to have married a daughter of Srījaya who may be identified with the ruler of that name of the north Pañchala dynasty so that it would make Satvata and Srījaya contemporaries. Again, the son of Rkṣa of the Kaurava dynasty is mentioned in the *Rgveda** to be on friendly terms with Indrota, the son of Atithigva, another name of Divodasa and Rkṣa may therefore be equated with Divodasa. Again, according to the *Harivamśa*,† Brahmadaṭṭa of the South Pañchala dynasty and Pratapa of the Lunar dynasty flourished at the same time and were thus contemporaries. So also Kṛta of Dvīmadha's line is said to have learnt the principles of Yoga philosophy from the Solar king, Hiranyanabhaṣ and from this, it follows that he was a younger contemporary of the latter. Again, Ugrayudha of the same dynasty is stated by the same authority to have destroyed the Nipa race of Kṣatriyas* and was in his turn put to death by Bhīma, for having demanded, in marriage, the widow of Śantann. He was therefore a younger contemporary of Bhīma. Lastly, according to the *Mahabharata*, Dhṛtarāstra, the father of Duryodhana and Drupada, the father-in-law of the Pāṇavas would be contemporaries as well as Kṛṣṇa, the Pāṇavas and Dhṛṣṭadyumna, the son of Drupada.

* VIII 68 (57) 15 17

† 20-1047-8

§ *Viṣṇu Purāṇa* IV 4 and 19

* *Viṣṇu P* IV 19

CHAPTER IV.

THE EARLY HISTORY OF THE PĀṆDAVAS AND THE KAURAVAS

Dhṛtarāṣṭra being blind did not succeed to the throne of his father and the kingship thereupon vested in his brother Pāṇḍu. Pāṇḍu however did not long occupy the throne for he died soon after, and as his sons and the Kauravae were young, Dhṛtarāṣṭra took over the reins of government in his hand and managed the administration with the advice of Bhīṣma and Kṛpāchārya. He also entrusted the education of his children as well as of the Pāṇḍavae to Dronāchārya, a Brāhmaṇa learned in the Vedae and a perfect master of archery and the art of warfare.

It was when they were studying together that the first symptoms of rivalry which ultimately ended in such a terrible war manifested themselves. For, of the two, the Pāṇḍavas were the more intelligent and each of them attained great proficiency in one subject or another, the progress of Bhīma, Arjuna and Sahadeva being especially remarkable. Among the Kauravas, on the other hand, Duryodhana was the only one to distinguish himself. He however made up for the deficiency of his brothers by contracting a life-long friendship with Karna, the son of Adhiratha, in the line of Anu, who was as proficient in the art of archery as Arjuna.

On the period of their study being over and the princes having acquired knowledge suitable to their high position, Drona reported the matter to Dhṛtarāṣṭra and suggested that a tournament may be held to test the knowledge the young princes had acquired. This was agreed to,

and grand preparations were made for the occasion. Veteran warriors, able chieftains and members of the royal household were invited to be present and even blind Dhritarashtra attended the gathering with his wife Gandhari and Kunti, the wife of his deceased brother.

The contest began with a duel between Bhima and Duryodhana and it became soon apparent that they both took it more seriously than they should for both of them were great experts in the art of wielding the mace and they rushed at each other with the fury of mad elephants and parried blows in quick succession. Now one, now the other, appeared to obtain the upper hand but nothing daunted, they continued to fight in all earnest until it seemed as if the contest would not end until one had got rid of the other. Drona perceived it and anxious to avert such a tragic end asked his son Asvatthama to separate the brave and youthful princes. This was done and both Bhima and Duryodhana returned to their seats, each warmly applauded by his set of admirers in the assemblage.

It was now Arjuna's turn to show his prowess and a roar of admiration arose as he entered the lists clad in golden armour and armed with his powerful bow—young, handsome and energetic. For a time, Duryodhana felt humiliated, as there was none among his brothers who could have ventured to try his skill with him but fortunately for him Karna at this time entered the place and proudly challenged Arjuna to fight. Arjuna was of course quite prepared to accept it but Kripacharya knowing that a deadly conflict would once more issue, told Karna that before the challenge could be accepted, he must let them know his lineage, as according to the rules of such a kind of warfare, a Ksatriya may only fight with his equal. Karna stood abashed but Duryodhana retorted saying

that according to the Śāstras, a king is either one who is born in a noble dynasty or who is brave or who is the leader of an army. However, if Arjuna was not inclined to fight with him on this technical ground, he added, he would crown Karna on the spot and thus remove the bar which stood in his way. He then proceeded to put his words into execution and made him king of Anṅa.

The ceremony however took some time and evening fell before the contest between them could be begun. All therefore returned to their homes, some praising Duryodhana, some Karna and some Arjuna. On his own part, Karna thanked his benefactor for the honour done to him and vowed eternal friendship with him—a vow which he kept admirably, for, as we shall see later on, of the brilliant galaxy of warriors who fought on the side of Duryodhana, Karna was the only person who fought with all his might, never swerving in his loyalty and always ready to stand by his friend, in the hour of direst calamity.

Dronāchārya now claimed the reward for his services and directed the youthful princes to invade the territory of Drupada, the king of the Pañchālas and to bring him before himself, bound hand and foot. The reasons for this strange behest were as follows:—Drona was taking his education under a Ṛsi named Agnirasa, when Drupada, then young, was sent by his father to be educated under the same master. As he had here only the company of Drona, they became great friends and Drupada promised that on his succeeding to the throne, he would give Drona, a portion of the kingdom. They then separated and a son Aśvatthāmā was born to Drona, of his wife Kṛpī. Once he was playing with boys of his age when seeing them taking milk, he asked his father to get it for him too. Drona was too poor to do so, but on his son insisting to,

have it, he conceived the idea of repairing to the court of Drupada and requested him to lend a helping hand on the strength of the promise given by him. The king received him coldly saying that it was highly improbable that he could ever have been on friendly terms with such a beggar like him. As might be expected, the words touched his heart and with all his hopes frustrated, he repaired to Hastināpur where Bhīṣma appreciating his learning appointed him a tutor of the Kauravas and Pāṇḍavas, as we have already seen. He however never forgot the insult he had received from Drupada and now that he had trained up the princes to be first rate warriors, the first thing he asked of them was to bring the king a captive before himself

The young princes set out immediately upon the mission entrusted to them with a large army and reached Kāmpilya, the capital of the Pañchālas. Drupada promptly came out to meet them in battle array and a dire conflict ensued. The Kauravae led the attack but finding it difficult to make any headway against the enemy, they asked the Pāṇḍavas to come and help them. Even they found it a hard task to rout the enemy because both Drupada and his friend Satyajit were brave warriors whom it was not an easy thing to subdue. At last however, Arjuna succeeded in killing Drupada's charioteer and before the king could think of retrieving his position, Arjuna rushed up to him, seized him and made him a captive.

The unfortunate king was now taken to Drona who sarcastically observed that he was obliged to take these measures because he was anxious to renew the friendship which once existed between them but as he had been told that none but a person who was the master of such a

large territory as the king possessed, should aspire to that honour, he had no other recourse but to qualify himself by taking possession of his territory. Now that he was a king like him, he inquired, if any bar still existed between them. The captive king was constrained to say 'no' and Drona thereupon returned to him the territory lying between the rivers Ganges and Chamanvanti and kept the other half being the territory roundabout Ahichchhatra for himself. Humiliated and shorn of half his territory, Drupada returned to his country but as was natural, he vowed vengeance on the Brāhmaṇa for the insult offered to him and having performed a sacrifice for the birth of a son who would redress his wrongs, a son Dhṛṣṭadyumna was born to him who, as we shall see later on, killed Drona in the great war.

Yudhiṣṭhira was now formally installed to the throne of his father but he did not enjoy the exalted position long. For Duryodhana was anxious to oust him from it and was only awaiting for the approval of his father to a scheme which he had planned for driving Yudhiṣṭhira away and elevating himself to his place. Dhṛtarāṣṭra objected at first saying that the kingdom of right belonged to the Pāṇḍavas and that Bhīṣma especially would object to any such unrighteous action. Duryodhana however told him that Bhīṣma was sure to be apathetic in the matter. As regards others, he had won over Aśvatthāma to his side and that Dronāchārya too would therefore side with him. Kṛpāchārya would naturally lean towards the side of his brother-in-law and nephew and thus the only person who was likely to work for the Pāṇḍavas was Vidura. He was comparatively speaking

an unimportant person and he might therefore, he said, be left out of account.

The arguments had their effect and Dhṛtarāṣṭra assented to the dark schemes of his son. The plan was that Yudhiṣṭhira with his four brothers and mother, was to be induced to go to Vārṇāvata and to stay in a house constructed of inflammable materials; after they had stayed there for some time, the house was to be set on fire and the Pāṇḍavas with their mother to be burnt to death.

Duryodhana next set himself to put it into execution. He sent to Yudhiṣṭhira messengers who praised to him the merits of the city, its beauty and its greatness, so that he at last conceived the idea of going to the place with his brothers and mother. They were there accommodated in the house constructed for them by the orders of Duryodhana and not suspecting his foul plans were passing their days in peace and quietude when Vidura having come to know of the intentions of Duryodhana sent a messenger informing them of the trap laid for them. The Pāṇḍavas were taken by surprise but as an attempt to run away from the place was not advisable—as Duryodhana would in that case have got rid of them by sending pursuers—they thought that the best course, under the circumstances, was to prepare an underground passage and to escape that way, setting fire to the house themselves. They therefore provided this outlet and as soon as it was ready, they set fire to the house and made their escape disguised as *Brāhmaṇas*.

They first arrived at a place which was inhabited by a Rākṣasa named Hidimba, 'a cannibal of frightful appearance with red eyes, long teeth, and a complexion as black as the rain cloud.' Seeing that some persons had entered within his limits, he sent his sister Hidimbā to inquire who

they were and the purpose which brought them. She set out on her errand but on arriving at the place, wae eo charmed with the handsome appearance of Bhuma that far from carrying out the behest of his brother, she stood gazing at him completely enamoured, and wae still standing there when her brother seeing that she had not returned ae eoon as she ought himself came over to the place, eager to inquire about the real etate of things. He now realised what had happened, and reproaching hie sister for her fickle nature, he ruehed towards Bhuma. The latter wae of course quite a match for him and a violent etruggle ensued. At last Bhuma succeeded in catching hold of his waiet and lifting him up threw him down on the ground with such violent force that hie bonse were broken to pieces and he died. Left without a protector, Hidimb2 offered to marry the victor and he having consented, a son Ghatotkacha was born to them, eo called because hs had a head like an earth pot (Ghat) and erect haire (Utkach)

The Pandavae now continued their journey and after visiting the country of the Matsyas, the Trigartas, the Pañ-chalas and Kichaka, they arrived at the capital of king Dru pada, who was holding a great Swayamvara for the bestowal of the hand of his daughter Draupadi. Kings and princes from all parts of the country had gathered there, the chief among them being the Kauravas, the princes of Gandhara and the kings of Virata, Madra, Kalunga, Pattna, Kośala, Sindh, Kamboja, Pandya and Pundra. The Pandavae too went to the place but they were disguised as Brahmanas.

The test prescribed was that the candidate for Draupadi's hand should, with the bows and arrowe placed there pierce and bring down a fish placed high on the top of a pole, through a revolving wheel. One prince after another

arose from his place and tried all his skill but failed. In fact, apart from the difficulty of shooting the prescribed mark, the bow was so heavy that many of them were not able to lift, much less to string it. At last, Karna arose from his place and was on his way to fulfil the condition when Draupadi knowing the history of his birth exclaimed that she was not prepared to marry a charioteer. Humbled and disappointed, Karna returned to his place and for a moment, it seemed as if none of the Ksatriyas present there was able to pass the prescribed test.

There was however soon perceived a stir in the place reserved for the Brahmanas. It was Arjuna who now rose and repaired to the appointed spot to try his skill. There was a hush in the assemblage for all thought it strange that a Brahmana should presume to accomplish what a Ksatriya had failed to do. Their doubts were however soon dispelled because Arjuna lifted up the bow with all the ease and grace of a skilful archer and stringing the bow, sent the arrow flying through the air with a twang. In the twinkling of an eye, it passed through the revolving wheel and striking the fish, brought it down on the ground, to the intense amazement of all persons who had gathered at the place.

Draupadi threw the garland in her hand round the neck of the victor but the princes present there protested and even threatened Drupada with violence, if he after all allowed his daughter to wed a Brahmana. The Pandavas however threw off their disguise at this juncture and Drupada was relieved from the strange predicament in which he was placed.

A fresh difficulty however arose for, as the Mahabharata says, the Pandavas on their return home told their mother that they had won a prize and she not knowing

what they were alluding to, asked them to divide it equally among them. As a mother's command must be obeyed, the Pāṇḍavas agreed to do so but Drupada hesitated for sometime. They however told him that such was the custom among them and having adduced certain instances, in support thereof, the king was reconciled and the question closed.

With their position considerably strengthened, on account of this new alliance, the Pāṇḍavas now asked Duryodhana to give them some portion, at least, of the territory that belonged to them. Duryodhana agreed but retaining for himself the fertile portion of the territory lying between the Yamunā and the Ganges, he gave them the portion to the west thereof. It was altogether an uncultivated tract of land, full of forests but the Pāṇḍavas cleared it by setting fire to it, and built, on the site so cleared, the city of Indraprastha, whose remains are believed to be somewhere near modern Delhi.

CHAPTER V.

THE IMPERIAL SACRIFICE

Being now firmly established, the Pandavas conceived the idea of establishing their supremacy over all the neighbouring kings, chieftains and tribes and celebrating then the Rajasuya sacrifice, as a mark of their paramount power. There was only one king, who they calculated, was likely to question their right to do so viz king Jarasandha of Magadha. He was a powerful ruler who had subjugated a number of kings and imprisoned them in Girivraja, his capital. Even Kṛṣṇa and his followers were forced by him to flee from Mathura and make good their escape to Dwarka. It was therefore decided that he should first be overcome. Fortunately, circumstances were favourable for such an enterprise for his two best warriors viz Hamsa and Dumbhaka were dead and consequently when in pursuance of the scheme they had settled, Arjuna, Bhīma and Kṛṣṇa suddenly appeared near his capital Rajagṛha and asked him to engage in a single combat, he felt considerably embarrassed. Being however a brave warrior, he thought it below his dignity to refuse to accept the challenge and a dire conflict ensued between him and Bhīma which lasted for fifteen days. At last, Jarasandha felt exhausted and offered to retire for rest but Kṛṣṇa beckoned to Bhīma not to let go the opportunity and following his advice, the latter seized Jarasandha by his loins, threw him violently on the ground, broke his back bone and then catching hold of his legs, split his body into two. It was an awful scene and the roar of dying warrior and of his victorious enemy struck terror into the

heart of the people and taking advantage of the confusion that ensued, they caught hold of the chariot of the dead warrior and drove back to Indraprastha, leaving the corpse of the dead king, to rot on the road.

The most powerful enemy having thus been got rid of, Yudhiṣṭhira sent his four brothers in the four directions to subjugate and to exact tribute from other kings and rulers. Arjuna was sent to the north, Sahadeva to the south, Bhīmasena to the east and Nakula to the west. As the description of the countries which they visited and the people they subjugated is important, both from the historical and geographical standpoints, we give an account thereof somewhat in details.

To begin with Arjuna. He first subjugated the country of Anarta, Kālakūta and Kulīnda and then defeated the Prativindhya, the ruler of Śākaladwīpa as also the rulers of seven other islands. He then repaired to Prāgiyotiṣa and defeated its king Bhagadatta whose army consisted of Kirātas, Chinās, 'and persons staying in countries washed by the ocean.' The chiefs staying in the mountainous tracts of Antargiri, Bahirgiri and Upagiri were next compelled to pay homage and from thence Arjuna repaired to the city called Ulūka whose ruler Br̥hant acknowledged his supremacy. Encamping near Devaprastha, the capital of a king called Senāhindu, he reduced to subjection Modāpur, Vāmadeva, Sudāmā, Susankula and north Ulūka. He next invaded the territory of Viśvagasya, a Paurava king and compelled him to acknowledge his sway. He also subjugated the Dasyus living in the mountains, several wild tribes 'who had recourse to conjugal intercourse in public like animals' and ten Śūdra kingdoms. The brave Kṣatriyas of Kṣṣhmīr, king Roḥamaṣṇa of Urgā, the Suhmas, the Cholas, the Trigartas,

the Daradas, the Kokanadas, the Bāhlikas, the Kāmbojas and the Darvas were also vanquished and two cities called Lohita and Simhapur were taken. He further exacted from a people called Rṣikas, a tribute of eight horses, 'of a colour green like the stomach of the parrot' and crossing the Śveta mountains invaded and conquered the country of the Kimpuruṣas. He then passed on to the country of Hātaka and the country near the Mān Sarovar and compelled its people to acknowledge the supremacy of Yudhiṣṭhira and give him horses of the Manduka class as a present. It was Arjuna's intention to invade the territory of the Uttara Kurus but he was told that it was a feat no mortal could achieve and he reluctantly retraced his steps thencefrom.

In the meantime, Bhīma had advanced towards the east and subjugated the Pāñchāla king and conquered the Gandak and the Videha territory. Thence, he repaired to Sudharmā, the king of the Daśārnakas who engaged him in a deadly conflict although unarmed so that Bhīma was so much pleased with him that he conferred on him the title of Senāpati. Turning then to the south, Bhīma took the city of Pulinda and made two princes Sukumāra and Sumitra acknowledge his supremacy. Śiśupāla of Chedi was also persuaded to pay tribute and king Śrenimāna of the Kumāra country, Bīhadbala of the Kośalas, Subāhu of Benares as well as the kings Supārśva, Rājapati and Kratha defeated. He also subjugated the Matsyas, the Maladas, the Maddhāras, the Mahādhāras, the Somadheyas, the Śarmakas, the Varmakas, the Śikas and the Barbarakas as also the chiefs of the Bhargyas, the Nisādas and the Kirātas. Exacting tribute from the king of Magadha who as we have seen was already subjugated, he repaired to Girivraja, defeated Karna as well as the

kings of Puṇḍra, Baṅga and Suhma and the chiefs dwelling on the banks of the Kauśīkī. Persons living in the seas and on lands rendered marshy by sea-water were also subjugated and he then returned to the capital laden with precious jewels, rubies, pearls, gold, silver and other costly presents.

Among the kings whom Sahadeva subjugated were Dantavakra, Sukumāra, Sumitra and the Matsya kings. He also defeated the Śūrasena king Kuntibhoja and a prince living on the banks of the river Charmanvatī. Proceeding then to the south, towards the river Narmadā, he compelled Vinda and Anuvinda, to acknowledge his superiority and invaded the city named Bhojakaṭṭh whose ruler Bhīṣmaka opposed him strongly and was only defeated after a conflict which lasted for two days. He next vanquished the Kośala king and the chiefs on the river Venyā, the Āraṇyak chiefs, the Nāṭas and a tribe of people known as the Herambakas. He also vanquished the Mārudha king, invaded Manjagrāma and defeated a Nīcha king named Arbuda and another chief called Vātādhip. Turning them to the south, he reduced completely to subjection the Pulindas, the Pāṇḍya kings as also kings Śamainda and Dvivida of the monkey kings. These latter however offered him strong resistance and were only subdued after a contest which lasted for seven days. Laden with costly gems, he repaired to the city of Māhiṣmatī whose ruler Nila too offered him stubborn opposition. In fact, he is one of those kings who do not appear to have acknowledged the suzerainty of the Pāṇḍavas, for all that is said with regard to him is that he paid Sahadeva proper respect. His efforts in other directions were however more successful and while on the

one hand, he completely routed the kings of Surashtra, Kaccha, as well as the king of Traipura and king Ākrati of the Pauravas he exacted tribute from the Pandyas, Dravidas, Keralas, Andhrae, Talavans, Kalingas and Uṣtra Karnikas. Among the tribes routed by him, we also find the Nisadas, Purusadas and Karnapravaranas and among the places taken by him were Kollagiri, Surabhī Patan, Tamradvīpa, Ramakgiri and Sanjyanti.

Lastly Nakula who was sent to the west defeated the king Saurisa and Mahettha, a Rajarsi named Ākrosa and certain Ksatriyas called Matta Mayurāe. He also vanquished the king of the Sibi country, the Trigartas, the Ambasthas, the Malavas and the Panch Karpatas. Turning then to the forest of Pushkara, he conquered the people residing there as well as the Sudras, the Āhīras and the persons staying on the banks of the Sindhu and the Sarasvatī. Among the other countries invaded and taken by him were Utara Jyotasa a city named Divyakataka and the country of the Panchanada or the Punjab. He also subjugated the Ramathas, the Yavanas and the Sakas and then repaired to Sakala, the capital of the Madra country and its king too agreed to pay tribute to him. Besides, he defeated the Dvijas of the Madhyamaṣṭakya and Vṛtadhana class and some terrible Mlechchhas staying in the east.

The supremacy of Yudhisthira having been thus recognised, preparations were directed to be made for celebrating the imperial sacrifice. All the kings, princes and chieftains of the time were invited to witness the grand ceremony and Brahmanas well versed in sacred lore and acquainted with all the details of sacrifice were invited to take part on the occasion and entrusted with the due performance of the sacrificial rites. The people were not forgotten and every sort of entertainment was provided for

them The scene was grand and picturesque and is thus described in the Mahābhārata.

Jumnā's dark and limpid waters laved Yudhishthir's palace walls,
 And to hail him Dharmarāja, monarchs thronged his royal halls
 He to honoured kings and chieftains with a royal grace assigned,
 Palaces with sparkling waters and with trees umbrageous lined
 Honoured then the mighty monarchs lived in mansions milky white
 Like the peaks of famed Kailās a lifting proud their snowy height.
 Graceful walls that swept the meadows circled round the royal halls,
 Nets of gold belaced the casements, gems bedecked the shining walls.
 Flights of steps led up to chambers, many tented, carpet graced
 And festooning fragrant garlands were harmonious interlaced
 For below from spacious gate ways rose the peoples' gathering cry
 And from far, the swan white mansions caught the ravished gazer's eye.
 Richly graced with precious metals shone the turrets bright and gay,
 Like the rich and shining turrets of the lofty Himālaya *

The proceedings commenced at an auspicious time by the offering of sacrifice and the chanting of hymns and while some Brāhmanas became engaged in performing various ceremonies, others became busy discussing the meaning of certain texts, the propriety of a particular rite or the mode in which it was performed. The grandest part of the ceremony was that of offering presents to Yudhishthira. Every one of the kings and princes who had assembled, laid at the king's feet, things for which the country from which he came was the most wellknown so that the place became literally an exhibition of things for which India and the neighbouring country were famous. Chief among these were horses having a nose like the beak of a parrot, camels and mules; costly furs and richly embroidered woolen shawls presented by the king of Kāmboja; slaves decked in ornaments of gold presented by people living in the country near Broach; Kandhar horses presented by those living on the banks of the Indus and strong well fed donkeys of various colours bred on the Vanku by other kings and princes. People staying on

* R. C. Dutt's Mahābhārata

the banks of the Sarlodā situated between the mounts Meru and Mandrachala presented him with vessels full of gold dust collected by the Piplaka ants and the Bhul tribes brought sandal wood, aromatic herbs, beautiful plants and animals born in distant countries. A Gandharva named Tumbru offered horses of green colour and the kings of Virata and Matsya a number of elephants. The kings of China Andra and Barbaras laid at his feet precious stones, soft coloured, high class, cloth made of wool, silk fur, flax, musk, swords and other instruments while chiefs from Ceylon, black in colour having red coloured eyes presented him with gems and pearls.

A serious difficulty however arose on the day of the Abhiseka when it was customary to anoint those present with sanctified water. Yudhiṣṭhira asked Bhīṣma as the eldest member in the assemblage as to who should be paid that honour first. He named Kṛṣṇa whereupon Śiśupala, the king of Chedi, protested saying that this was unfair as there were persons superior to him in age like Vasudeva and king Drupada, superior to him in wisdom like Vyasa and Drona, and superior in kingly dignity and power such as Salva and Duryodhana. A fierce altercation thereupon followed between Bhīṣma and Śiśupala and the latter in the heat thereof having slandered Kṛṣṇa, a little unwisely, he got exasperated and cut off Śiśupala's head with his discus. The proceedings were then resumed and the sacrifice completed without any hitch.

The pomp and eclat with which the Rājāsuya was celebrated, the number of rulers and princes who made obeisance to Yudhiṣṭhira and the rich presents he received excited afresh the jealousy of Duryodhana and in consultation with Śakuni and Karna, he began to concert once more measures for the downfall of Yudhiṣṭhira and his brothers.

At last, Śakuni, who was an expert in playing at dice suggested that Yudhiṣṭhira should be invited to play that game and he undertook to see that their side won it. This was agreed to and a formal invitation having thereupon been sent to Yudhiṣṭhira, he accepted the same. As was anticipated, Yudhiṣṭhira lost one game after another and staked away all that he possessed. At last, he staked his own freedom as well as that of his brothers and having lost that too, was inclined to stop the game but Śakuni bent upon a complete humiliation of the Pāṇḍavas reminded him that Draupadī still remained. "Have one more stake and you may win back everything." "I stake my wife" said Yudhiṣṭhira in reply, "the beautiful Draupadī, neither short nor tall, neither thin nor bulky, with eyes as large and white and with breath as fragrant as the autumnal lotus flowers, she who is as beautiful, as kind, and as well behaved as a man may ever wish his wife to be." Śakuni was only waiting for the opportunity; he threw the dice and won.

Flushed with success and exulting in the disgrace of the Pāṇḍavas, Duryodhana sent his brother Duḥśāsana to inform Draupadī of her bondage and to bring her in the midst of the assembly. Draupadī refused to go with him but Duḥśāsana dragged her off to the assembly-hall and as if this were not sufficient, Duryodhana asked her if she was willing to be his queen. Draupadī haughtily refused whereupon Duryodhana directed that she should be stripped of her clothes and Duḥśāsana was about to accomplish the ignoble task when Dhṛtarāṣṭra pleased with her noble conduct asked Duḥśāsana to desist. The order was obeyed and in consultation with those who were present, it was decided that the Pāṇḍavas should go in exile for twelve

years passing the thirteenth "*incognito*" If they were discovered, they had to go into exile again

Agreeably to these conditions, the Pandavas now left Hastināpurā accompanied by their faithful wife and spent twelve years in visiting all the well known places of the time. Now and then a relation, a friend or a sage used to pay a visit to them and to relieve their solitude. The twelve years thus rolled on and the thirteenth which they were to pass "*incognito*" set in

It was a difficult question to decide as to where they should spend it. After anxious deliberation, they came to the conclusion that they should repair to the court of Virata and that each of them should take service under him in one capacity or other. Yudhishthira accordingly became employed as his adviser, Bhīma became the master cook and Arjuna who was proficient in the art of singing undertook to teach music to the female members of the house. Nakula and Sahadeva became respectively the keeper of the king's horses and his cattle stall while Draupadī was appointed to serve as a personal attendant of Virata's queen—Sudesna

Matters went on smoothly for a time but at last an unpleasant incident occurred. Kichaka who was the head of the army of Virāta became enamoured of Draupadī and in order to accomplish his purpose induced Sudesnā to send her to his apartments on some pretext or other. She accordingly asked Draupadī to fetch for her some drink from Kichaka's house and on her going there, Kichaka who was waiting for the opportunity made an attempt to ravish her. Draupadī defended herself with all the courage she possessed and managed to escape to the court of Virata. The king however was listless and enraged on account of the insult thus received, she spoke to Bhīma about it and

narrated to him all that had happened. He told her that under the circumstances, the best course was to undertake to meet Kichaka at dead of night, in the dancing hall, which remained unoccupied at the time and that he would be concealed there and kill him, the moment he came there. She arranged accordingly and as the infatuated man went to the place, Bhishma attacked him furiously and he died on the spot.

The news of the mysterious death of Kichaka soon reached Duryodhana and suspecting that to be the work of the Pandavas, he determined to follow up the clue. He thereupon asked the king of the Trigartas, who had a grudge against Virata, owing to his having sustained a defeat at his hands, to make a raid on Virata's territory from the south while he himself undertook to do so from the north. They raided his territory accordingly and as Virata proceeded to repel their attack, leaving his city in the hands of his son Uttara, the Kauravas promptly made a raid from the north. Uttara proceeded to meet them but being young got terrified at the mere sight of the army of the enemy. Arjuna however persuaded him to return by undertaking to lead his army for him and the tide of the battle turned, the Kauravas retreating to their capital. Their object however was gained, for they only wanted to ascertain the whereabouts of the Pāndavas and this they had succeeded in discovering, before the thirteenth year was over.

For a moment, it seemed as if Duryodhana was triumphant once more and that the Pandavas were doomed but Bhishma pointed out to him that he was mistaken as in every five years, two months were in excess and at that rate, 5 months and 12 nights would be in excess in thirteen years and this they had a right to deduct. Duryodhana felt discomfited but had now no other recourse but to reconcile himself to what had happened and to wait the turn the events took.

CHAPTER VI.

THE MAHĀBHĀRATA WAR.

The first step which the Pandavas took on their return from exile was to claim back the kingdom, of which they had been deprived. They knew it well that Duryodhana was not a man to accede to the demand but being anxious to avert a recourse to arms if they can, they sent Sri Kṛṣṇa to his court with a message of peace. Droṇa, Bhīṣma and other elderly members advised Duryodhana to adopt a conciliatory attitude but he was irreconcilable and curtly refused to listen to him. Kṛṣṇa, therefore, returned to the Pandavas and told them that his mission had failed.

The Pandavas had now no other recourse but to fight and their friends and relations rallied round them to help them in their attempt to win back the kingdom that rightfully belonged to them. Among these, the chief were Drupada, the king of the Pāñcālas and their father-in-law and Virata, the king of the Mātsyas whom they had as we have seen assisted in recovering his cattle. It is somewhat strange to find that Jayatsena, the king of Magadha was on their side, but it is probable that he took their side, because he was their nominee and owed his position to them. It also appears that Bhīṣma had married a daughter of Jarasandha and that must have healed up the deadly strife which existed between the two royal families. It is still more strange to find Dhṛṣṭaketu, the king of the Chedis and the successor of Śiśupālā arrayed also on the side of the Pandavas. Of the other kings who joined them, we may note here Satyakī, the head of the Satvatas, a

branch of the Yādavas and the Pāṇdyas with the sea coast people of Madraa.

On the eide of the Kauravas, there wae Śalya, the ruler of Panjab, king Bhagadatta with his army of Chinās and Kirātas and Jayadratha, the ruler of Sindh. King Nīla of Mahiṣmatī who as we have seen wae one of those who did not acknowledge the suzerainty of the Pāṇḍavas was also on the eide of Duryodhana. Lastly, the kings of Bhoja and Avanti and Sudaksena with his army of the Śakas, the Yavanas and the Kāmbojas sided with him.

The strength of Duryodhana lay however not so much in his allies as in the brilliant galaxy of men in his service. The bravest and the staunchest among them was Karna, made king of Aṅga by Duryodhana. Knowing well that he was more than a match for Arjuna, Kuntī with pardonable feminine weakness tried to persuade him to abandon the cause of the Kauravas by telling him the story of his birth and urging him not to fight with the Pāṇḍavas who were his brothers. The news came to him like a shock and he was not a little grieved to hear the woeful tale but he firmly told her that it was too late and that he could not be ungrateful to a master who had been uniformly kind to him. However, out of respect for his feelings, he promised that he would not raise his arms against any person other than Arjuna and here the matter ended.

Among other warriors on the eide of Duryodhana, we find Bhīṣma, who was a Brahmachārin for life and who led the Kauravas for ten continuous days causing havoc among the Pāṇḍavas. Another warrior of equal prowess was Drona, the preceptor of the Kauravas and the Pāṇḍavas and his son Asvatthāmā was an equally renowned warrior, skilled in all the warfare of the time. Last but not the

least was Duryodhana himself. Well aware that he was the cause of the fatal war, he bore the burden ungrudgingly, fought till the last, exhorting the Kauravas to do their best, both by precept and example and tried his best to bring the battle to a successful issue but his cause was unrighteous and he had alienated the sympathy of the elder members of his state by his utter disregard of the advice given by them with the result that in spite of his personal exertions and his vehement exhortations to his allies to fight to the best of their capacity, his cause failed in the end and he died a miserable death at the end of Bhīma, who had sworn vengeance on him from the time that he had insulted Draupadī, in the presence of her husbands.

As regards the strength of the two armies that of the Pandavas was seven Akṣauhini strong while that of the Kauravas numbered eleven Akṣauhini. An Akṣauhini consisted of 109,350 foot, 65610 horses, 21870 chariots and an equal number of elephants and at that rate, the army of the former consisted of 765,150 foot, 459,270 horses 153090 chariots and an equal number of elephants while that of the latter consisted of 1202850 foot, 721,710 horses, 240370 chariots and an equal number of elephants. These numbers are no doubt considerably exaggerated and are incredible. We may however at least infer from them that the two armies were in the proportion of seven to eleven. According to the rules laid down by Brhaspati, who says that 'a small force should fight in a compact body—it should take the form of a *coee*, Yudhishthira arranged his army in a compact group while Duryodhana arranged it in the form of a crescent and it extended over a length of twenty miles.

It is difficult to ascertain the date of the battle. The earliest is that assigned by Mr Modak who, on the strength of certain astronomical calculations, came to the conclusion that the war was fought 5223 years B C. Mr Vaidya is of opinion that it was fought in the beginning of the Kaliyuga era of B C 3102 while according to the Brhat Samhita of Varaha Mihira, the Great Bear stood in the Magha Nakshatra when King Yudhisthira ruled the earth. Thus he calculated was the case 2526 years before the Saka era that is in the 653rd year of the Kaliyuga or in 2449 B C.

There is however a greater uniformity of opinion among western scholars. Thus according to Colebrooke the battle was fought in 1400 B C and both Wilson and Elphinstone take the same view. Wilford gives the date 1370 B C and Pratt places the event at the end of the twelfth century before Christ. We agree with the view they have taken our chief authority for that being the very explicit statement in the Visnu Purana that 1015 years had elapsed between the birth of Pariksit and the coronation of Nanda. As he and his descendants reigned for one hundred years and were then displaced by the Mauryas under Chandragupta we get a difference of 1115 years between Pariksit and the last mentioned king and as Chandragupta is known to have reigned in 323 B C, the birth of Pariksit may be placed in 1438. The Matsya and the Vayu also give almost the same date, the difference between Nanda and Pariksit being, according to them, 1150 and 1115 years respectively.

The question has been discussed somewhat in details by Col Wilford on Vol V of the Asiatic researches and as the opinion expressed by him agrees with the opinion

given above, we may be excused if we quote it in extenso. He observes —

“It has been asserted in the second volume of the Asiatic Researches that Parāśara lived about 1180 years before Christ, in consequence of an observation of the place of the Colures. But Mr Davis having considered the subject with the minutest attention authorises me to say that this observation must have been made 1391 years before the Christian era.”

“Another synchronism still more interesting is that of the flood of Deucalion which, according to the best chronologere, happened 1390 years before Christ. Deucalion is derived from Dev-kālyun or Deokaljun the true Sanskrit name is Dev Kal Yavana. The word Kāla Yavana is always pronounced in conversation and in the vulgar dialects, Calyun or Kaljun, and signifies, literally, the devouring Yavana. He is represented in the Purānas as a most powerful prince who lived in the western parts of India and generally resided in Camboja, now Gazni, the ancient name of which is Safni or Safna. It is true, they never bestow upon him, the title of Deva, on the contrary, they call him an incarnate demon because he presumed to oppose Kṛṣṇa and was very near defeating his ambitious projects, indeed Kṛṣṇa was overcome and subdued after seventeen bloody battles and according to the express words of the Purānas, he was forced to have recourse to treachery by which means he (Kala Yavana) was totally defeated in the eighteenth engagement.”

To resume the thread of one story, the battle began at the break of dawn and the blowing of conches, the blare of trumpets, the neighing of horses and the shrieking of elephants announced that the battle had begun. Each of the divisions of the Kauravas was under one general and

Bhīṣma was their generalissimo. He was clad in white, with a white turban on his head and was driving in a chariot drawn by four white horses, with the palm tree banner waving on its top. Opposed to him was Arjuna, the bravest of the Pāṇḍavas, riding in a golden chariot, which was driven by no less distinguished a person than Kṛṣṇa.

The battle did not commence well for the Pāṇḍavas for the Kauravas led by their able general rushed into the ranks of their enemy creating havoc among them. Abhimanyu, the son of Arjuna tried to check their path but his attempt proved fruitless and he fainted pierced by the arrows of Bhīṣma. The Matsya princes now took his place but they fared much worse and both were slain. Seeing that they were thus losing heavily, Drupada and Arjuna came forward and attempted to rally their troops but they too were not successful and it was not until night came on, that the carnage wrought by Bhīṣma ceased. Both the enemies retired to their camps, the Pāṇḍavas apparently having fared the worst.

The battle began again the next day in all its fury, its prominent feature that day being the contest between Droṇa and Dhṛṣṭadyumna, the son of Drupada. The former was of course more than a match for the latter and he shattered to pieces the chariot of the latter with his arrows. Nothing daunted, the young hero sprang upon his feet and rushed at his father's mortal enemy with all the fury of a hungry lion and would have paid the penalty of death for this rash act, had not Bhīma seeing the danger run to his assistance, with all the men under his command. The Kauravas thereupon turned towards him and in order to strengthen their hands, Duryodhana sent the Kāliṅgas to help them. The new comers however were not able to render a good account of themselves, for though their

chieftain succeeded for a time in checking Bhīma, the latter seeking a favourable opportunity, sprang upon his elephant and killed him with a blow of his mace. In the mean time, a fierce battle had begun between Lakṣmana, the son of Duryodhana and Abhimanyu, the son of Arjuna and they were still fighting when Arjuna hastened to assist his son. His resistless rush to the scene of battle filled the mood of the Kauravas with dismay and they ultimately fled in disorder.

The result of the second day's battle being not as satisfactory as Duryodhana expected, he repaired to Bhīma and asked him why although there were warriors like him, Drona and Karna in his camp, the Pāṇḍavas got the upper hand. Was it that he was getting lax in his efforts? If it was so, he would, he said, appoint Karna to be the chief in command. Bhīma got wild as he listened to this impertinent question and fiercely retorted that not he but the evil deeds of Duryodhana were responsible for what had happened. He however assured him that he would try his best and implored him to watch the trend of events. The result was that the next day, the Pāṇḍavas once more found it a hard task to make a stand against him. In fact, they lost so heavily that Kṛṣṇa lost all patience and flogging the reins of the horses yoked to Arjuna's chariot into the hands of the latter, he rushed towards Bhīma with a view to engage in a personal combat with him. Arjuna however followed him and apprising him of the danger of the situation, persuaded him to return, assuring him that he need not run all that risk so long as he was there. He then rushed into the heart of the enemy's rank himself and although Duryodhana and Śalya tried to check him, the Pāṇḍavas with the Chedis, the Matsyas and the Pañchālas swept toward

wave after wave until darkness closed upon them and they were compelled to cease the bloody strife

The fourth day now dawned and it proved an evil day for Duryodhana, as Bhīma killed eight of his brothers and six of them fled from the battlefield. On the fifth day, however the tide of battle turned and Bhurisrava on the side of the Kauravas killed two sons of Sātyaki. On the sixth day too, the Pandavas fared badly and it was with great difficulty that Arjuna and Drupad saved Bhīma, who had penetrated far into the Kaurava host.

Seeing that they were faring badly, Arjuna and Kṛṣṇa tried to deal a decisive blow. They succeeded to some extent and inflicted a terrible carnage but the moment, they came where Bhīma was directing the movements of the Kaurava army, they began to lose heavily once more. The old doughty warrior was fighting with all his might and he stood like a rock, rolling back the sweeping tide of the Pandava forces. As a result thereof, Yudhishthira's standard was struck down and his chariot shattered to pieces. Nakula and Sahadeva fared no better and ultimately, the Pāṇdavas were compelled to take refuge in their own camp.

On the eighth day, however, the tide of the battle turned in favour of the Pāṇdavas for Bhīma's charioteer having been slain, his horses got out of control and he becoming thus unable to guide the Kauravas, they lost heavily. The Gandharva princes tried to stop the carnage but they failed in their attempt and five of them were slain by Iravat, the son of Arjuna, by a Nag princess. He was however in his turn killed by Alamhusa, an event which stirred up the feelings of Arjuna and he in retaliation killed hundreds of them. Bhīma too killed several brothers

of Duryodhana and the battle closed only when the shadow of night compelled them to cease their hostilities

Seeing that the Pandavas were victorious once more, Duryodhana again repaired to Bhishma and again exhorted him to do his best. Bhishma promised to do so and there was another dreadful battle between the two armies which lasted till the shades of evening compelled them to cease

The Pandavas now clearly perceived that there was no chance of success, so long as Bhishma was in command of the Kaurava army. They therefore repaired to his camp secretly at dead of night and requested him to relax his efforts as he was their relation as much as that of the Kauravas. Bhishma of course said that this was impossible, for Duryodhana was his lord and he could never prove faithless to him.

Seeing that it was fruitless to win over Bhishma to their cause, the Pandavas resorted to a stratagem for accomplishing their end. Kṛṣṇa told them that Bhishma being a true warrior was not likely to fight a woman born. Now there was in their army, Sikhandi, the youngest son of Drupada who was born a female child but whom the gods had turned into a man. 'If he' said Kṛṣṇa, 'were made their general, Bhishma, a true Kṣatriya will not fight and may be slain by him'. Arjuna turned away his face with a shudder at the idea of this base act, unworthy of a Kṣatriya but Kṛṣṇa told him that if Bhishma fell on this account, he would fall a victim to the cause of virtue and that he need not be so nervous. Kṛṣṇa's words had their effect and it was decided that the course suggested by him should be followed.

Agreeably to the plan thus settled, the Pandavas made a desperate attempt next day to reach the place where Bhishma was fighting under the leadership of Sikhandi.

Duryodhana had anticipated their trick and tried his best to frustrate their designs but he failed and the Pāṇḍavas after heavy loss succeeded in reaching their goal. For a moment, Arjuna wished that he was not there, as he thought of the base stratagem, he had agreed to carry out, but Kṛṣṇa whispered to him and Śikhandī was at last placed in the van of the army of the Pāṇḍavas.

Bhīṣma viewed the Pāṇḍav forces with a calm unmoving face,
 Saw not Arjun's fair Gandīva, saw not Bhīma's mighty mace,
 Smiled to see the young Śikhandī, rushing to the battle's fore
 Like the foam upon the billow when the mighty storm winds roar.
 Bhīṣma thought of word he plighted, and of oath that he had sworn,
 Dropped his arms before the warrior who was but a female born.
 And the standard which no warrior ever saw in base retreat,
 Idly stood upon the chariot, threw its shade on Bhīṣma's seat.
 Then the flag staff fell dissevered on the crushed and broken ear
 As from azure sky of midnight, falls the meteor's flaming star
 Not by young Śikhandī's arrows, Bhīṣma's palm tree standard fell
 Nor Śikhandī's feeble lances did the peerless Bhīṣma quell,
 True to oath the bleeding chieftain turned his darkening face away
 Turned and fell, the sun declining, marked the closing of the day *

* Dutt's 'Mahābhārata' translated into English verse

CHAPTER VII.

THE WAR—(*continued*)

Duryodhana now appointed Drona to act in the place of Bhīṣma. Though he was a thorough master of the art of warfare and was skilled in the use of all the weapons of war, he lacked the experience of Bhīṣma, in directing the movements of the army and the Kauravas did not fare as well as under him as they did under Bhīṣma. He however successfully held his own against the Pāṇḍavas for five days and the period during which he led the Kauravas is not without its interest.

The first notable event during his command was the warfare waged by Abhimanyu, the son of Arjuna by Subhadrā. Though he was quite young, he was brave and accomplished, and dashing into the heart of the Kaurava army routed a Paurava king who crossed his path. He next met Jayadratha who fared no better and his sword having been broken, as he tried to pierce the former's buckler, he took refuge in his car and fled. His place was however taken by Śalya and Abhimanyu though he was exhausted promptly turned to attack him when Bhīma seeing that Abhimanyu would fail in his attempt through sheer exhaustion interposed between the two warriors and a fierce battle thereupon ensued between him and Śalya. The result of the duel was dubious because none of them was able to vanquish the other and in the end, both of them fainted and fell.

The next day, there was an exciting battle between Drona and Dhrīṣṭadyumna. Drona however proved successful in the end and compelled his enemy to flee from the

field. Another Pāñchāla prince Satyajit took his place but he fared no better and was slain. Other warriors followed but they were all repulsed with heavy loss. Emboldened by these successes, Drona now vowed to seize Yudhiṣṭhira and to take him captive to Duryodhana but he failed because the Pāṇḍavas coming to know of his intention concentrated all their forces to defend his person and they drove back one chief after another of the Kauravas, who tried to penetrate their ranks. At last, night came on and Drona found to his anguish that his vow was broken.

The third morning of Drona's command ushered in and the battle was resumed again. Abhimanyu was once more the hero of the day and held his own against immense odds of the Kauravas, repelling Duryodhana, Śalya and Duśāsana one after another and slaying Lakṣmana, the son of Duryodhana. He next encountered Jayadratha who contrary to the rules of war engaged in a battle with him with six other warriors. It was impossible that Abhimanyu could fight single handed with them but the noble youth instead of fleeing from the battle-field turned to attack them with all the vigour at his command.

Heedless yet of death and danger, misty with the loss of blood,
 Abhimanyu wiped his forehead, gazed where dark his foemen stood
 Then with wild despairing valour, flickering flame of closing life
 Mace in hand, the heedless warrior rushed to end the mortal strife ;
 Rushed upon the startled foemen, Abhimanyu fought and fell,
 And his deeds to distant ages, bards and wandering minstrels tell.
 Like a tusk of the forests by surrounding hunters slain,
 Like a wood consuming wild fire quenched upon the distant plain,
 Like a mountain shaking tempest, spent in force and hushed and still,
 Like the red resplendant day god, setting on the western hill,
 Like the moon serene and beautiful, quenched in eclipse dark and pale,
 Lifeless slumbered Abhimanyu when the softened star light fell.

The news of Abhimanyu's death filtered down slowly to the camp of the Pāṇḍavas—he had advanced too far for them to know of it at once—and threw the whole

camp into grief. Arjuna's grief was of course intense for he loved him with all the ardour that a father entertains for a son worthy of himself and he vowed to kill the man responsible for the death of his son, the next day or to die himself. He however found to his regret that his vow was hard to fulfil, for the Kauravas as soon as they learnt thereof sent Jayadratha to the remotest part of the army and placed sturdy warriors in his front to obstruct the path of Arjuna. Arjuna was however desperate and after a mighty effort succeeded in forcing his way through the armies of Duryodhana, Duhshasana, and Drona as well as of the Angas, Kalingas and Avantis. Unfortunately for him, at this critical juncture, his horses felt completely exhausted and Krishna told him that before they could proceed further, it was necessary to feed them and give them water. Arjuna had no other alternative but to stop and much valuable time was lost. However, as soon as they were refreshed, they started off again on their journey and at last succeeded in sighting Jayadratha. He was of course not alone, but surrounded by a number of warriors and of these, one was Karna who offered him stubborn opposition. Hour after hour passed but Arjuna found it impossible to force his way through the army of that great warrior. At last, a black eable cloud appeared in the sky, making everything dark. Jayadratha thought that it was night fall and exulting in the idea that Arjuna should now kill himself if he was true to his word, rushed out of his place of refuge, and a number of well aimed arrows discharged with the speed of lightning killed Jayadratha and he fell dead in his chariot. The black cloud now disappeared and Karna soon realised the fatal mistake Jayadratha had committed.

The next day, the battle recommenced in all its fury, and the Kauravae tried to make up their losses in the past. At first, they were eminently successful and the grandsons of Drupada were all slain that day. Getting desperate, Drupada thereupon himself attacked Drona, assisted by the king Virata but the doughty Ācharya was at his best and both of them were worsted and slain. Drona now determined to follow up his victory when he heard a cry that Asvatthama was slain by Bhima. The truth was that only an elephant of that name had been slain but Drona thinking that his son was dead hastened to Yudhishthira to inquire of the fact. He answered that the lordly tusked Asvatthama was slain but in his haste, Drona heard only the last words and was returning to his camp sad and dissipated when Dhrishtadyumna who was watching his movements attacked him with full force and he fell dead on the battlefield.

The Pandavas were now once more triumphant and the Kauravae had lost one able general after another. Duryodhana had however still one matchless warrior under him viz Karna and he appointed him to the chief command in his army, urging him to try his best to deal a crushing blow on the enemy. Karna replied that so far as skill in arms was concerned, he would be able to hold his own against the best of the Pandavae but he added that it was necessary that he should have an excellent charioteer thoroughly proficient in the work. Salva, the king of the Madras was one of them and he asked Duryodhana to request him to do the work for him. Duryodhana consulted Salva in the matter. At first, he hesitated as it was beneath the dignity of a king to act as charioteer for a man who himself did not belong to that class but he consented after all. Karna thereupon entered upon

his duties in right earnest and the Pandavas felt the full force of his vigorous onslaught. The Nisidas were first to attempt to check his victorious career but they failed and large numbers of them were slain. The Paundras too strove vainly to oppose him and lost heavily. At last, Karna reached the spot where Yudhishthira was fighting and a fierce battle began between the two. The latter was at first successful and a well aimed blow from him struck the left arm of Karna and he fell bleeding in the battle field. He was however soon up on his legs again and a number of arrows discharged in quick succession shattered to pieces the armour of Yudhishthira and it fell down from his body with a clank. Yudhishthira however continued to fight for some time without an armour but Karna at last made it too hot for him to stand his attack and Yudhishthira fled.

Stung to the quick by the disgrace which had befallen him Yudhishthira sent for Arjuna and asked him not to fight with any person other than Karna the next day and to retrieve their honour. Arjuna readily obeyed and a fierce battle began between the two heroes, the next morning.

It seemed as if none of them would be able to vanquish the other but at last the wheels of Karna's chariot stuck into the soft soil. 'Hold' cried Karna to Arjuna 'you cannot strike an antagonist who is thus disabled.' Arjuna replied by a scornful laugh and Krishna retorted by asking if he had followed the path of honour when he joined with Śakuni and Duryodhana in depriving them of their kingdom in the game at dice or when they heaped insults on Draupadi in the council hall. Was it again right for seven warriors to kill in fight a single warrior?

Stung to fury and to madness, faint but frantic Karna fought,
 Reckless, ruthless and relentless, valiant Arjun's life he sought.
 Sent his last resistless arrow, on his foeman's mighty chest
 Arjun felt a shock of thunder, on his broad and mailed breast
 Fainting fell the bleeding Arjun, darkness dimmed his manly eye
 Pale and breathless watched his warriors, anxious watched the gods in sky.
 Then it passed and helmed Arjun rose like newly lighted fire,
 Abhimanyu's sad remembrance kindled fresh a father's ire
 And he drew his bow Gandhiva, aimed his dart with stifled breath
 Vengeance for his murdered hero, winged the fatal dart of death
 Like the fiery bolt of lightning, Arjun's lurid arrow sped,
 Like the red and flaming meteor, Karna fell among the dead.*

The death of Karna was a serious loss to Duryodhana as there was no one left to whom he can well entrust the command of his army. Kṛpīchārya therefore advised him to make peace with Yudhisthira but he refused saying that it was futile to expect that the Pāṇdavas would now forgive the wrong done to them and make an amicable settlement. Moreover, his brothers, kinsmen, friends and elders had died on the battle-field for him and it did not behove him to secure his personal safety by submitting to his enemies at the last moment. He therefore appointed Śalya to lead his army and the battle began again the next day. Salya was however soon overcome and was slain by Yudhisthira. Duryodhana thereupon fled to a lake close by but the Pāṇdavas tracked him out and a fearful duel ensued between him and Bhīma. At last Bhīma true to his vow gave him a mortal blow on the thigh and the unfortunate king fell senseless on the ground. On the other hand, Aśvatthāmā, in revenge for the death of his father attacked the camp of the Pāṇdavas at dead of night and after slaying Dhṛistadyumna put to death the children of Draupadī. He then hastened to the spot where Duryodhana was lying and communicated to the dying monarch, the bloody revenge

he had taken. Duryodhana blessed him, in faltering accents, for what he had accomplished and soon breathed his last.

The war was now at an end and after attending to the funeral obsequies of those who had died on the battlefield, Yudhisthira celebrated the Aśvamedha sacrifice and was crowned the Emperor of India. His righteous mind was however still afflicted by the thought of the heavy carnage wrought by him to win his kingdom and in order to expiate therefor, he with his brothers and Draupadī retired to the Himālayas, placing Parikṣit, the son of Abhimanyu by Uttarā, on the throne. As they tried to ascend it, one after another of them fell dead on the snows. Draupadī was the first to fall, then Sahadeva, Nakula, Arjuna and Bhīma. Yudhisthira only survived and was borne to the heavens in a celestial car. There he saw all the warriors who had died in the battle, *viz.* Karna, Drona, Bhīṣma and others and as Indra introduced them to him, he said.*

These and other mighty warriors, in the earthly battle slain,
By their valour and their virtue walk the bright ethereal plain.
They have cast their mortal bodies, crossed the radiant gates of heaven
For to win celestial mansions, unto-mortals it is given
Let them strive by kindly action, gentle speech, endurance long,
Brighter life and holier future unto sons of men belong *

* Dutt's Mahābhārata

CHAPTER VIII.

THE KING AND THE STATE.

A very remarkable feature of this period is that while the history of the one preceding it had to be gleaned chiefly from books dealing with the religion of the Aryans, we derive our knowledge of this period from works of a more secular nature *viz.* the Rāmāyana and the Mahābhārata. Both of them give us a very faithful picture of the civilisation of the times and we will submit to our readers as succinct an account as we can, of its leading features, beginning with an account of the political organization of the time.

It has been already stated in a previous chapter that during the period of the Brāhmaṇas, owing to the expanse of territory and the corresponding increase in the responsibility of the king, a number of offices were created to assist the king, in the difficult work of administering his kingdom. In the period, which we are now considering additions continued to be made thereto and we find, mentioned in Chapter V of the Sabhāparva, the officer of the fort, the leader of the army in battle, the physician and the astrologer. A more exhaustive list is given in a later part of the same Chapter, where the names of as many as eighteen different officers of the state are given. *viz.* (1) The Mantri or the chief minister (2) the Purohita (3) the Yuvarāja or heir apparent (4) the commander of the army (5) the Dvārapāla or the keeper of the gate, whose duty probably resembled that of an aid-de-camp, (6) the keeper of the inner apartments (7) the chief of the prisons .

(8) the lord of the treasury (9) the comptroller of expenditure (10) the head of the menials (11) the chief of the city (12) the chief secretary (13) the head of the religious department (14) the president of the council (15) the chief magistrate (16) the keeper of the forts (17) the guardian of the city and (18) the guardian of the forests.

The power of the king was as a rule absolute, though there were petty states, where a somewhat different form of government was in vogue. An account thereof has been preserved to us in the Aitareya Brāhmaṇa and as we have here the earliest reference to the kingdoms established in the different parts of India, we quote it in extenso.

“The Vāsavas then inaugurated him (Indra) in the eastern direction during thirty one days by these three R̥k verses, the Yajus verso and the great words (all just mentioned) for the sake of obtaining universal sovereignty. Hence all kings of eastern nations are inaugurated to universal sovereignty and called “Samrāj” i. e. universal sovereign, after the precedent made by the gods

“Then the Rudras inaugurated Indra in the southern region during thirty one days, with the three R̥k verses, the Yajus and the great words (just mentioned) for obtaining enjoyment of pleasures. Hence all kings of living creatures in the southern region are inaugurated for the enjoyment of pleasures and called Bhoja i. e. the enjoyer

“Then the divine Ādityas inaugurated him in the western region during thirty one days with those three R̥k verses, the Yajus verse and those great words for obtaining independent

rule. Hence all kings of the Nichyas and Apāchyas in the western countries are inaugurated to independent rule and called "indopendent rulers."

Then the Visvedevāh inaugurated him during thirty one days in the northern region by those three R̥k verses &c. for distinguished rule. Hence all people living in northern countries beyond the Himālaya such as the Uttara Kurus, the Uttara Mādras are inaugurated for living without a king and called Virāj i. e. without a king.

"Then the divine Sādhyas and Aptayas inaugurated Indra during thirty one days in the middle region which is a firmly established footing (the immovable centre) to the kingship (rājya). Hence the kings of the Kuru Pañchālas with the Vāsas and Uśīnaras are inaugurated to kingship and called kings (Rājā)."

From these paragraphs, it is clear that kingship was firmly established in the east and in the middle region—the country of the Kuru Pañchālas. In the south, the form of government was still unsettled and in the west, the persons managing the affairs of tribes had not still attained the dignity of kingship. The Uttara Kurus and the Uttara Mādras were still a free people and the institution of kingship was unknown among them.

An interesting question regarding ancient Indian history is whether the people had a voice in the administration of the state. The evidence indubitably points to

that they had, and we therefore find king Daśa consulting them when he intended to abdicate the crown in favour of Rāma. The speech made by him has been noted in a previous chapter. We will now quote the sage giving a description of the response given by the people

Then when the gathered throng had learned
His will who right and gain discerned
Peasant and townsman priest and chief
All met in consultation brief,
And soon agreed with one accord
Gave answer to their sovereign lord
' King of the land we know thee old
Thousands of years have over thee rolled
Rāma thy son we pray anoint
And at thy side his place appoint
Our gallant prince so brave and strong
Riding in royal state along
Our eyes with joyful pride will see
Screened by the shade that shelters thee *

So again, the people are consulted when after Rāma's departure, king Daśaratha dies of a broken heart and the country is without a king. It is said,

" That night of sorrow passed away
And rose again the god of day
Then all the twice born peers of state
Together met for high debate
And turning to Vasistha, head
Of household priests, him thus addressed
The night of bitter woe has past
Which seemed a hundred years to last
Our king in sorrow for his son
Reunion with the few has won
Let one of old Ikṣvāku's race
Obtain this day the sovereign's place
Or havoc and destruction straight
Our kingless land will devastate,
We will obey thy word and will

As if our king were living still,
 As keeps his bounds the faithful sea
 So we observe thy high decree.*

Here then we have a typical instance of the extent of influence which the people exercised in the administration of the affairs of the state. The form of government was however strictly monarchical and the people dreaded the evils of anarchy as will appear from the following passage.

"In kingless lands, no thunder's voice
 No lightning wreaths, the heart rejoice
 Nor does Parjanya's heavenly rain
 Descend upon the burning plain
 Where none is king, the sower's hand
 Casts not the seed upon the land,
 The son against the father strives
 And husbands fail to rule their wives,
 In kingless realms, no princes call
 Their friends to meet in crowded hall
 No joyful citizens resort
 To garden trim or sacred court.
 In kingless realms, no twice born care
 To sacrifice with text and prayer,
 In kingless lands no wealthy swain
 Who keeps the herd and reaps the grain,
 Lies sleeping, blest with ample store
 Securely near his open door.
 In kingless realms, no merchant bands
 Who travel forth to distant lands
 With precious waves their wagons load
 And fear no danger on the road.†

In fact, they feared anarchy so much that we find it laid down "that if a powerful person wishing to conquer a state which has either no king or a weak king approaches, it is wise for the people to welcome him, for nothing is more heinous than the sins of anarchy. If he is well pleased, it will be all well, but if he is enraged, he will destroy everything. A cow that gives milk with difficulty is tormented

* Griffith's Rāmāyana

† Griffith's Rāmāyana.

more and more but one that is easily milked nobody troubles.*

The divine right of kings was implicitly acknowledged. Thus, we find it stated in the *Sānti Parva* that a king should not be slighted under the idea that he is a man, for a king is a great deity, in the form of a human being. On the other hand, a high ideal was laid down for the king. "A king" we are told in the same *Parva* "ought to divide his time equally among Dharma, Artha and Kāma. His mornings he should devote to his religious duties, the afternoon to the concern of the State and the evenings to pleasure and enjoyment. He should not sleep the whole night but rising early in the morning think over the means of securing the prosperity of the people. He should never consider a matter alone nor with more than one man. His measures should always be swiftly carried out, after being well thought of. He should secure the services of even one learned man by the sacrifice of a thousand fools. He should reward his learned men with presents. He should constantly render resistance to his relatives and elders, to old men, to traders and artisans and to his servants who may be in needy circumstances. He should not remove officers who are doing their duty satisfactorily without any misdeed being proved against them.' It is further laid down that "he should avoid all vices. He should never be mirthful and jest with his servants. He should always try to please the people and work for their good. In the same manner, as a pregnant woman sacrifices her own enjoyments for the sake of the child in the womb, so should the king subordinate his happiness to that of his subjects. He should not covet other men's property and should give what is due at the proper time. He should feed those

* *Sānti Parva*—chapter 67.

who are weak and incapable or distressed. He should never disrespect brave men and should always converse with old and experienced people. He should not pass his time in idleness. He should on no account give up courage under any circumstances. Well dressed and of pleasing appearance, he should always allow his people to see him freely and explain their grievances to him *.

An equally important chapter in this connection is Chapter VI of the *Sāhī Parva* wherein the sage Nārada inquires of king Yudhishthira if he had ascertained that the subjects were not harassed and were happy in his reign, enumerating the cases where it was likely that there would be misgovernment and also the measures necessary for a good government. Nārada says —

O king of the dynasty of Bharata! do you see that men who are avaricious, dishonest, malicious or incompetent are not appointed to administer the affairs of your state, that your country is not oppressed by thieves, greedy people, your princes, your queens or by you? Are the big tanks situated in different parts of your territory, sufficient for purposes of irrigation, so that agriculture may not depend solely upon rain from the sky? Is it the case that cultivators find it difficult to earn their livelihood or to obtain seeds required for cultivation? Do you favour the cultivators staying in your territory with loans of money at the rate of one per cent per mensem? Do virtuous traders pass their days in happiness by attending to cultivating trade, the rearing of cattle or loans repaid with interest? Are the officers put by you in charge of towns, brave, competent and virtuous and do they secure the welfare of the country by their united efforts? Do you appoint strong men to guard your villages in the

* The translation followed is that of Mr C. V. Vaidya in his *Epic India*

same manner as you appoint them to guard the towns and have you appointed brave persons to take care of the forest clad villages on the frontier as you appoint them in the villages? Again, do the owners of villages, large or small, remit the amount collected to the chief officer of the town and does the latter officer transmit it to the ruler of the land? Do persons appointed to administer your country submit reports to you about the amount collected? Does your army pursue the thieves who roam about, destroying villages by their inroads? You must of course be protecting women, giving them good advice and not revealing to them any confidential matter *

Here then we have an excellent epitome of the principles which should guide rulers in the difficult work of administration in all climes and at all times. A very remarkable feature about it is that we find therein a distinct reference to those questions which still trouble our legislators and administrators as the indebtedness of the agricultural classes, the advance of *Tagarī* to them for maintenance and buying seeds and carrying out schemes of irrigation to obviate chances of the occurrence of famine, on a failure of the monsoon. In fact, the whole passage looks so modern that one is inclined to think that it must have been interpolated in quite recent times. However, as no writer has put down the date of the recasting of the *Mahābhārata* to so late a date, the only conclusion the paragraph leads to is that civilization in the third period was much higher than is generally supposed and that it had attained almost to modern perfection.

* P. C. Roy's translation of the *Mahābhārata*

CHAPTER IX.

THE KING'S REVENUE AND THE ORGANIZATION OF THE ARMY.

The chief source of the king's revenue was land, the amount levied, in the beginning, being one tenth of the produce realised therefrom, and one sixth of that in the time of the Mahābhārata (Śānti Parva 69-25). He further received one fiftieth part of the gold and cattle belonging to his subjects. It is not possible to say how the amount was assessed but it is stated that in taxing trade, attention should be paid to the price the trader has to pay for his article, the price realised by him, the expense he has incurred and the money required for his maintenance.

Cattle were given in kind and kings often possessed large herds of them. The same principles were applied in taxing artisans and they were also under an obligation to render free service to the state whenever the state required their services—an obligation which still survives in the form of Veth Bigār. It would also seem that mines were worked and salt manufactured, under the supervision of the state, for, it is stated in one place that kings should appoint for mines and salt, ministers who are either related to him or who are thoroughly trustworthy. The passage also emphasises the necessity of trustworthy persons being appointed for Śulka, river crossings and elephant forces, of which Śulka was probably something of the nature of customs duty. It is difficult to say what was the function of the officer appointed for the river crossings. The object may be to levy duty on goods landed there, as Mr.

Vaidya is inclined to think or he might be an officer appointed to look to the safety of the passengers and goods, coming and going by the river or the sea.

As regards the system of administration of land revenue, it appears from Chapter 87 of the Śānti Parva that a head man or Grāmādhīpati was appointed for every village. Above him was an officer in charge of ten villages, who was in his turn subordinate to one in charge of twenty. The officer next to him had one hundred villages under him, the highest revenue official being one who had to look after a thousand. It was the duty of the owner or headman of every village to decide every dispute arising in the village and he had also to keep himself informed of all that happened in the village and to report it to his immediate superior. The last mentioned official transmitted it in his turn to the one in charge of twenty villages and so on, in the order mentioned above. The village headman provided himself with all necessaries of life, from the village produce and at the same time contributed towards the maintenance of the officer next above him. The last mentioned officer had, in like manner, to arrange for the maintenance of the officer in charge of twenty villages. The mode of reimbursing the officer in charge of a hundred villages was different, he being as a rule endowed with a large populous village which he held, subject to the authority of the person in charge of one thousand villages. The last mentioned officer had to see that the villagers were not oppressed by persons under him and had to make arrangements to take the field whenever there was an occasion to do so. He received the income of a city in lieu of his services and was subordinate to the Sachiva who was the highest civil officer.

Administration of justice was the privilege of the king, but his increasing responsibilities and the ceaseless attention he had to pay to the securing of his kingdom from the attacks of the enemies made it necessary for him to appoint some person who would share the work with him and the post of the Amatya and the Magistrate were newly created. The work entrusted to the latter officer was chiefly criminal and the Amatya's duties also appear to be of the same kind, for it is mentioned in verse 105 of Chapter 5 of the *Sahha Parva*, that thieves and other offenders were sent to him with the things stolen. The cases which the king heard were thus generally civil and he was assisted therein by a council consisting of four Brahmanas learned, married and of good character, eight Ksatriyas powerful and armed, twenty one rich Vaisyas, three Sudras clean and courteous and a Suta endowed with eight qualities and above fifty years of age, his eight ministers being also present. Books dealing with civil law having not yet been written the king decided civil cases in accordance with local usage and customs, as ascertained from the evidence of experts. In the matter of crimes a book entitled *Samavidhana Brahmana* and giving a list of crimes had been compiled but it provided for the expiation of crimes by religious ceremonies and it was thus not of much use. As was natural, the king sometimes went astray and we therefore find Bhishma advising Yudhishthira as follows —

“Take no secret money for the decision of a case in some one's favour, otherwise sin will overtake you. The people will flee from you, as birds fly from an eagle and the kingdom will go to ruin. The king ought always to give redress to the weak man who is oppressed by a stronger man and who comes crying for justice. If the defendant

denies, then decide on the strength of witnesses. Where there are no witnesses or no defendants, then you shall have to decide with great care. Award punishment commensurate with the crime. Inflict fines on rich men, imprisonment on the poor and stripes on the ill behaved. He who murders a king should be killed in a terrible fashion, so also an incendiary, a thief and a defiler of caste."

A branch of administration to which the king paid special attention was the army. A constant dread of an attack from a neighbouring state or from outside made it incumbent on him to keep it in a high state of efficiency and the Mahabharata is never tired of impressing upon him the necessity of attending carefully to everything connected therewith. Thus in Chapter V of the Sabhā Parva, Narada asks Yudhishthira,

"Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee and competent? Treatest thou with consideration and regard the chief of thy army that are skilled in every kind of warfare are forward, well behaved and endowed with prowess? Givest thou to thy troops in the appointed time, their sanctioned rations and pay? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations, leadeth the troops to mutiny and that is called by the learned one of the greatest of mischiefs? Are all the principal men, high born and devoted to thee ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule, as he likes, many concerns together appertaining to the army. Is any servant of thine who hath accomplished well a particular business by the expenditure

of especial ability disappointed in obtaining from thee a little more regard and an increase of food and pay. Dost thou support, O bull of the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account."*

It is easy to see from what is said above that the army at this early period of Indian history required to be as carefully attended to as now. As regards its organization, it consisted of four chief divisions, viz. the Infantry, the Cavalry, the charioteers, and the elephant corps, with the necessary complement of means of transport, such as carts and boats. One patti represented the unit of the army, and consisted of one chariot, one elephant, five foot soldiers and three horses. Three Pattis made one Senāmukh and three Senāmukhas one Gulma, three Gulmas one Gana and three Ganas one Vāhinī. Higher still we have,

3 Vāhinīs = 1 Prtnā.

3 Prtnās = 1 Chamū.

3 Chamūs = 1 Anikinī.

10 Anikinīs = 1 Akṣauhini.

The Akṣauhini thus consisted of 21870 chariots, an equal number of elephants, 109350 foot and 65610 horses.

The Infantry carried a bow, a sword or a battle-axe and the cavalry, a lance and a sword. The charioteers were equipped with all these instruments and their body was protected by an armour. A number of other instruments are mentioned such as Khadga, Sula, Paraśu and Prāsa, of which Khadga was a short sword, and the Sula must have been an instrument of the type of the modern bayonet. Paraśu, the three pointed instrument with which Paraśurāma annihilated the Kṣatriyas was an instrument which was much in use then but which fell into disuse in

* P. C. Roy's translation of the Mahābhārata.

later times Another important instrument was the mace generally used by warriors in trials of strength. Some provinces were skilled in the use of particular weapons. Thus, the people of Gāndhāra and Sindh were famous for fighting with sharp *prāsas*, and the people in the east for fighting with elephants The *Uśīnaras* were well versed in the use of every sort of weapons while the people from the south were skilled in the use of the sword.

An instrument frequently mentioned in the Epics but about which very few details are available is the *Astra*. It is said to be endowed with superhuman prowess, producing fire, lightning or rain, according to the exigencies of the hour, and given by the gods to a person as a mark of their special favour. According to the formalities prescribed therefor, the person wielding it began by invoking the assistance of the god by whom it was given and after making the necessary arrangements for its perfect action, he used to discharge it against the foe. It differed from other instruments of war in as much as its action could be stopped at the will of the owner. Owing to the havoc it worked, it was a general rule that the *Astra* should be put into operation only against a foe who was himself skilled therein.

A few words may be said regarding the chariot used in war in the Epic period. It was a four wheeled structure drawn by swift horses, gorgeously caparisoned and inured to the battle-field, surmounted by a dome on which flew the ensign of the warrior occupying the chariot. It was open at the sides, and persons skilled in warfare were therefore employed to protect it from the attack of the enemy. In front thereof, was the charioteer who too was an experienced soldier skilled in the use of all sorts of weapons and perfectly adept in the management of the

horses. In fact, as the carwarrior was dependent solely upon him for a correct movement of the car and for not putting him in a false position, we do not unfrequently find the work of the charioteer done by a ruler or an equally great personage. A peculiar feature of the chariot of the times was that drums used to beat automatically with its movement.

Besides the army, the king also depended upon fortifications for the defence of his territory from the attacks of invaders. Six varieties thereof are mentioned in the Mahabharata viz a waterfort, a ground fort, a hill fort, a men fort, a mud fort and a jungle-fort. A water fort was probably not one constructed by manual labour but formed by a vast expanse of water surrounding a city and thus preventing any easy access thereto. So also a jungle-fort was one formed by a dense jungle situated on all the sides of the city. The ground fort, the hill fort and the mud fort are too well-known to require any description. Menfort was apparently something of the nature of a modern cantonment.

The Mahabharata states in great details, the time when the military operations should be begun, the preliminary inquiry to be made before the country of an enemy is invaded and the circumstances favorable for achieving success. It also describes the position of vantage for the different components of the army. Thus, it is mentioned that for cavalry, the spot most suitable is a vast expansive tract, not bounded by any fort or embankment or broken by fissures, while for chariots, a place without mud and not rendered uneven by mounds or hillocks is to be desired. A watery tract of land or land full of grass is fit for elephants, while for infantry, the spot most convenient for

action is one having a number of forts, or one overgrown with grass or bamboo or a hilly or mountainous region

A very remarkable passage in the Mahābhārata is the one describing the steps a king, put on the defensive, should take. It says "he should retire to his chief fortress and remove his cattle from the Jungle and keep them on the highways. He should lay his own country waste and remove all the villagers to the important towns. Rich men should be removed to fortified places which should have garrisons from the army. What cannot be removed should be burnt including grass, bridges and passages of rivers should be destroyed. All accumulated water should be let loose and such as cannot be let loose should be vitiated by poison. All small jungle about the fort should be cut down and of large and tall trees, the branches should be lopped off but no tree belonging to a temple should be touched. On the forts, Pragandis and Akasajananis should be constructed while the moats should be filled up and provided with concealed spikes and crocodiles. There should be secret gates for egress from the town, to be used in case of necessity. Fuels should be collected, new wells dug and old wells cleared, huts covered with grass should be smeared with mud. Food should be prepared at night. All fires should be stopped except the sacrificial fire for the protection of the city. It should be notified through criers that he who lights fire by day would be punished severely. All beggars, cartmen, eunuchs, madmen and dancers should be turned out of the town, as they are very dangerous. Spies should be kept in the principal thoroughfares, in holy places and in places of general resort. Arsenals, armours, elephant and horse stables should not be allowed to be visited by anybody. Materials should be collected

such as oil, fat, honey, butter, medicine, grass, Palaja, fuel and poisoned arrows."

This indeed is sound well-considered counsel, which despite the number of centuries that have rolled on since the days of the Mahābhārata is invariably followed even now by the enemy on the defensive. A different note runs through the advice which Nārada gives to Yudhiṣṭhira regarding the time suitable for offensive operations. Nārada asks,

"O bull of the Bharata race, marchest thou without loss of time and reflecting well upon three kinds of forces against thy foe, when thou hearest he is in distress? O subjugator of all foes, beginneth thou thy march, when the time cometh, having taken into consideration, all the omens you might see, and convinced that the resolutions thou hast formed and the defect in their execution, depend upon the twelve Mandalas such as reserves, ambuscades &c., and having paid the troops their pay in advance. And, O persecutor of all foes, givest thou gems and jewels as they deserve unto the principal officers of thy enemy, without thy enemy's knowledge. O son of Pṛthā, seekest thou to conquer thy incensed foes, that are slaves of their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of conciliation, giving wealth, producing disunion and application of strength. O, Monarch, goest thou against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? O, oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine."

CHAPTER X.

TRADE AND INDUSTRIES.

It is somewhat strange to find that although the Rājadharmā section of the Śānti Parva enunciates a number of principles to be observed in administering the civil and military affairs of a state, it says very little about its duties in the matter of promotion of trade and industries. This silence is the more difficult to explain because as mentioned in a previous Chapter, India carried on trade with Egypt and Babylon in teak, sandalwood, ivory, precious stones and muslin, as early as 3000 B. C. Can it be that the bulk of the trade was still in the hands of the Dravidians? A number of facts appear to point to the conclusion. Firstly, the articles exported, it will be noted are the peculiar products of Southern India. Secondly, it does not appear that the chief ports which carried on trade with foreign countries *viz.* Surpāraka and Bhṛgukacha were under the sway of the Aryans; and Dwārakā which, as we have seen, was once in their possession but was subsequently wrested from the hands of Raivata, of the dynasty founded by Śaryāti, the fourth son of Manu, by the Rāksasas named Punyajanas was not regained till the close of the Epic period. Fourthly, even in the interior, Aryan princes like Rāma and Bharata had to depend on the chiefs of the aboriginal races when they had to cross rivers in boats, and lastly, Arjuna is said to have travelled in distant countries by land, but he is nowhere said to have crossed the sea.

From these facts, we may well infer that the Indo-Aryans had not any trading relations with the countries

beyond the seas and that their activity was confined strictly to the interior. Agriculture was their chief source of livelihood, and seventeen kinds of grain were grown, the chief among them being rice, wheat, barley, pulse and beans. Besides these, the cultivation of Indigo was also carried on an extensive scale and it was exported to Egypt whose inhabitants according to Lassen wore clothes dyed therewith. Fruits were also grown and they had attained considerable efficiency therein, as may be inferred from the fact that mango trees were made to yield fruit within five years. They depended chiefly on the monsoon for the purpose of agriculture but the sturdy warriors of the R̥gveda had learnt by experience that it was not safe to depend solely upon Indra's favor for the rains and irrigation works were also constructed to provide for a contingency. Irrigation by means of wells was also known.

The rearing and breeding of cattle was another important avocation of the Aryans, and they had become complete masters of the art. Thus, Sahadeva when he seeks employment as a cowherd in the court of Virāta says "Under me, cows multiply in a short time, nor does any decrease appear among them. I knew the marks of oxen which are fit to be prized and by smelling whose urine, even a barren woman may bring forth a child." The art of training horses and elephants was also thoroughly known and special treatises were compiled on the subject dealing with the characteristics of the animals, the diseases to which they were liable, their treatment, the mode of breaking them and correcting their vices. The original works have been unfortunately lost but some traces of it have been preserved in the Agni Purāṇa. A quotation therefrom relating the marks of a good elephant will give a good idea of the progress made in this branch of knowledge.

"The elephants that are of good height, capable of enduring a large amount of fatigue, possessed of twenty or eighteen foot nails and exude a sort of cool and transparent exudation from their temples even in winter, and whose right tusks are more elevated than the left ones which invariably attain to a large size, with large and well developed flapping ears, marked by a net of little dotlike marks and whose colour resembles that of pregnant rain cloud should only be kept in the royal stud *

As regards horses, we are told that a horse possessing a lesser number of teeth than usual, or the one entirely divested of them, as well as the one possessed of a black tongue or palate, or the one that has a frightful look or a twin born horse born without the testes or the one having cleft hoofs or with a horn on the region of its forehead or a tricoloured horse or the one coloured like a tiger or a flame coloured horse or one with abnormally developed palate, the one whose nostrils possess a black hue or the one resembling a Tittira bird in colour or the one whose legs are unequal and are marked by patches of white as well as one divested of those ring like curls which are known as the Avartas or the one that on the contrary has them at the inauspicious parts of its body and wrongly involuted should be scrupulously rejected from the stable †

The Aryans had also attained great excellence in the art of manufacturing cloth As mentioned in Chapter IX, Book I, they were acquainted therewith from the earliest times and we have frequent references to it in the Rgveda Some scholars are however of the opinion that they learnt it from the Dravidians and the question has

* M. N. Dutt's translation of the Agni Purana p 1057

†

Do

p 1065

not still been settled. It may however be said that frequent references to it in the *R̥gveda*, coupled with the fact that there is no word in the Dravidian language which corresponds to the Sanskrit term for it—*Karpasa*—justify us in concluding that the Aryans did not owe their knowledge of it to the Dravidians but learnt it quite independent of them.

Among the places noted for its trade in cotton cloth, the chief was *Bhṛgukacha* or *Broach* which even now is famous therefor. Another place noted for it was the country of the *Cholas* and the *Pāṇḍyas*, the cloth manufactured there, being of a specially fine texture, according to verse 35 of the 52nd section of the *Sabhā Parva*. As the *Babylonians* term for cotton cloth is *Sindhu*, we must suppose that it was not exported direct from these places but was sent up to the mouth of the *Indus*, by the route described before.

Cloth of silk and wool was also made and India was famed as much for these as for the cloth made of cotton. The silk required for the purpose was obtained from China, and it is therefore called the land of the *Koṣakaras* that is, the land where grows the worm which yields the thread of silken clothes. On the other hand, woolen cloth was a speciality of the country round *Kashmir* and we have a reference thereto in the *Rāmāyana*, where *Bharata* on leaving his uncle's house is presented with shawls, kambals and carpets and in the *Mahābhārata*, where the king of *Kāṁboja* is said to have presented to *Yudhiṣṭhira*, superior cloth made from the hair of sheep, of animals living in holes and of cats. The art of mixing cotton with silk or wool was also known, as may be inferred from the fact that fine silken and woolen cloth "unmixed with

cotton is said to be presented to Yudhishthira by the northero klogs

Besides cloth made of cotton, wool and silk, India carried on a lucrative trade in metals, precious stones and pearls. Of these, pearls were obtained from Ceylon and the precious stones from the country of the Cholas and the Pandyas. Gold was at the time found so near the surface that gold dust used to be collected from the diggings thrown out by ants a fact noticed in the Mahabharata and confirmed by the statements of almost all Greek historians on the subject. According to the Section 52 of the Sabha Parva, it was collected by the Khasas, Ekasanas, the Arhas, the Pradaras, the Dirgha venus, the Paradas, the Kulngas and the Tanganas who dwelt by the side of the river Śaulodī flowing between the mountains of Meru and Mandarachala.

Of the inferior metals, the Aryas were acquainted with the use of iron, zinc and lead. The manufacture of steel was also known and a number of articles, such as swords, lances, armours &c made of them. Whenever necessary, artisans were aided by the State and received therefrom materials, instruments and maintenance lasting for not more than four months.

India in the Epic period was thus a great industrial and commercial country, carrying on a thriving trade in muslin, silk and woollen manufactures as also in gold, pearls and precious stones. On account of the immense lapse of time, we have not got as much contemporary evidence as we would otherwise have, but occasional references are not wanting. Thus as observed by Mr Mookerjee in his history of Indian Shipping—there is mention in the book of Genesis of a company of traders with their camels bearing spices, balm and myrrh, going to

Egypt In the days of Solomon (about 1015 B C), there could be supplied from India alone, the ivory, garments, armour, spices and peacocks which found customers in ancient Syria In the book of Kings, it is stated how the ships of Solomon come to Ophir and fetched from thence gold, plenty of alning trees, precious stones and the like In the book of Ezekiel, which dwells on the commerce of Tyre, there are mentioned commodities which are undoubtedly of Indian origin Even in the Mosaic period (1492 1450 B C) precious stones which were to a great extent a speciality of India and the neighbouring countries appear to have been well known and were already highly valued "

Archaeological evidence supports the conclusions which the above references lead to Thus according to Lenoirant in the abundant booty, loading the vessel of Pharaoh for conveyance to the land of Egypt appear a great many Indian animals and products, not indigenoue to the soil of Yemen, elephant's teeth, gold, precious stones, sandalwood and monkeys and the laboure of Bohlen confirming those of Heeren and in their turn, confirmed by those of Lassen have established the existence of a maritime commerce between India and Arabia from the very earliest period of humanity

CHAPTER XI.

SOCIAL LIFE

The social life of the Aryans in the Epic period was characterised by the same features that marked it in the Vedic age. The father continued to be the head of the family and to exercise those powers which generally vest in the 'pater familias'. He had the right of managing his affairs in any manner he deemed best and his word was law. He had also the right to give away his daughter in marriage and though the Gandharva form of marriage according to which a girl could wed any person she liked, was recognised, the consent of the father was always required to legitimise the union.

Polygamy was allowed and appears to have been the fashion at the end of Epic period for Arjuna, Bhishma and Duryodhana had all more wives than one. There is however a considerable difference of opinion as to whether the custom of polyandry obtained among them. Those who hold that it did, of course cite the instance of the Pandavas marrying a single wife and the very explicit statement made by Yudhishthira to the effect that such was the custom among them. On the other hand, it is argued that the astonishment with which the proposal made by them was everywhere received, the story about the previous birth of the Pandavas, narrated by Vyasa, to allay the perturbation caused in the mind of the father of Draupadi and the paucity of instances which Yudhishthira is able to cite in support of his request go to establish the fact that polyandry was not current among them. It is thus not possible to come to any definite conclusions in the

matter and the question is still wrapped in considerable ambiguity. •

As regards the forms of marriage, the Mahābhārata mentions the eight forms of marriage which are referred to in the later Smṛtis, viz.

- (1) The Brahma marriage, in which the father pours out a libation of water and gives his daughter to a suitor—a student.
- (2) Daiva marriage, in which the father decks his daughter with ornaments and gives her to an officiating priest, when the sacrifice is being performed.
- (3) Arsha marriage in which the father gives his daughter for a cow or a bull.
- (4) Prajāpatya in which the father gives away his daughter to a suitor, simply saying “fulfil ye the law conjointly.”
- (5) Gandharva marriage in which the lover takes and weds a loving damsel.
- (6) Rākṣasa marriage in which the bridegroom forcibly takes a damsel, destroying her relatives by strength of arms.
- (7) Asura marriage in which the suitor purchases a damsel from his father.
- (8) Paisācha marriage. In this form, a man embraced a woman deprived of consciousness.

Of these, the first four were approved and the other four condemned, the Paisācha form being considered the basest. It will be seen from the description of the first four forms given above that they mark the different stages in the development of the idea of marriage from sale to gift. The other four probably prevailed among the tribes

of the Gandharvas, the Rākṣasas, the Asuras and the Pāśāchas and were named accordingly. The practice of Niyoga or raising issue on the widow of a dead man was also in vogue and was frequently resorted to both by the high and the low.

An institution which was very popular among the ladies of the time was the Svayamvara wherein a woman selected her own husband out of a number of persons suing for her hand. Generally, a test requiring extraordinary skill was prescribed and the person who complied therewith was wedded to the princess. In some cases, however, she had even greater freedom and was allowed to select any one she liked from among those who were present on the occasion. The most wellknown instances of the former kind are the Svayamvaras held in honour of Sītā and Draupadī and of the latter, the one held by Damayanti when she married Nala.

It follows from what is said above that girls married at an advanced age, for otherwise, they would not be in a position to select their husband themselves. Women were, as a rule, educated and there are instances of learned women such as Gārgī and Maitreyī who took an active part in philosophical discussions. The work which they however generally attended to was the management of household affairs and attending to the comforts of the members of the family. The most pleasing trait in their character was their devotion to their husbands and we have an excellent picture thereof in Chapter 263 of the Vana Parva, where Draupadī explains to the wife of Śrī Kṛṣṇa the way in which she won the affection of her husband. "Leaving aside pride and anger" she says "I always serve my husbands with their other wives. I am always afraid of speaking a bad word, standing in a bad

posture, glancing in a bad manner, sitting in a bad position and going in a bad place and I avoid guessing the intentions of my husbands. I do not look at another man, be he a god or a young well decked man or a rich or noble person. I do not take food before my husband dines or sleep before he goes to bed. Whenever my husband returns from the field or the forest or the village, I always stand up and receive him with offerings of water and a seat. I wash the plots clean, prepare food well, give it to my husband at the proper time, preserve the provisions carefully and keep the house well swept. I do not keep company with bad women and giving up idleness always strive to please my husbands. I avoid jesting or laughter or standing in the front door or frequenting public places or keeping long in the compound of my house. When my husband goes away on a journey for the sake of the family, I put on neither flowers nor pigments. I do not take what my husband does not drink or eat or like. I observe the family customs carefully. I serve guests and Brāhmaṇas carefully and know everything which is done by the servants beginning with the goatherd or cowherd. I watch carefully the income and expenditure of the house.*

A very remarkable feature of the social life in the Epic period is the marked development of the caste system. As mentioned before, the people of India were in the age of the R̥gveda divided into two great sections, the fair complexioned Aryans and the dark complexioned Dasyus. Later on, as society became more complex, the Aryans became subdivided into three subsections, the Brāhmaṇas, the Kṣatriyas and the Vaiśyas, of whom the Brāhmaṇas attended to the performance of sacrifices, the Kṣatriyas to pursuits of a warlike kind and the Vaiśyas to agriculture.

* Epic India by C. V. Vaidya.

The great mass of the aboriginal community formed still a separate class and though such among them as proved themselves equal to the Aryans by a meritorious life and by their learning were allowed to perform as well as join with the Aryans in the performance of sacrifices, they were not allowed to marry an Aryan woman nor did the Aryans marry any woman of the Śūdra community. In the Epic period, however, this state of things was changed, probably because there was at its commencement a fresh invasion of the Aryans, who as mentioned in Chapter I—Book II were not able to bring a sufficient number of women with them owing to the difficulty of the route by which they crossed over to India, and had therefore to marry women of the aboriginal tribe. It is also likely that long contact with the Dravidians had removed from the mind of the Aryans the repugnance they felt for them when they first came and settled in India and the feeling must have diminished still further when the more gifted of the Dravidian races had adopted Aryan customs and manners and shown themselves by no means inferior to them in any respect. Lastly, it must be said that their morality too was getting lax and that the Aryan of the Epic period was not the high souled, noble Aryan of the R̥gveda, proud of his race and birth but one whose morals had become corrupt to a considerable extent on account of the prevalence of such customs as Niyoga and polyandry.

All these causes combined to remove the bar which had hitherto existed in the matter of marriage with the Śūdras and connections with them became frequent. The more thoughtful members of the community naturally condemned this laxity and protested against the offspring of such people being considered legitimate. They even refused to apply to them the name of the Aryans and a number of

terms were invented to name the mixed race that was thus produced. Thus according to Chapter 48 of the *Anuśā-sana Parva*, a son born to a Brāhman of a Śūdra woman was called a Pārśava and it was laid down that his position was inferior to that of sons born of the woman of the three other castes, even though he was the eldest. The son born to a Kṣatriya of a Śūdra wife was called Ugra and regarded as non-Aryan. Even intercourse with the Vaiśya class which was once allowed was now prohibited and their progeny called by the name of Amhaṣṭha.

For obvious reasons, the repugnance felt against an Aryan woman marrying a Śūdra was still greater and the offspring of such marriages was enjoined to live outside the city and to do the work of an executioner, being called a Chāṇḍāla. The son born to a Vaiśya of a Brāhman woman was called Vaidehaka and the one born to a Kṣatriya of such a woman was known as Sūta and it was laid down that the latter should be entrusted with the management of the king's stable and the former with that of his inner apartments. Besides these, a number of other classes are mentioned and as they are likely to interest persons engaged in the study of sociology, we give their names with their description.

- (1) A Māgadha or Bandī was a son born to a Kṣatriya woman of a Vaiśya, who generally did the work of a hard.
- (2) Āyogava—a son born to a Vaiśya woman of a Śūdra.
- (3) Āyogava Sairandhra—race born of the union of an Āyogava male and a Sairandhra or a Māgadha woman.
- (4) Mairayaka—a tribe living chiefly on drinks and born of a Vaideha and a Sairandhra or a Māgadha woman.
- (5) Madgur—a tribe living on navigation, born of the union of a Niṣāda with a Sairandhra or a Māgadha woman.
- (6) Śvapāka—a race born of such a woman and a Chāṇḍāla.

- (7) Andhra—a race born of the union of a Nisāda woman and a Vaidehaka
- (8) Pāṇḍu Saupāka—a race born of a Nisāda woman and a Chandala.
- (9) Āhinda—a tribe born of a Vaideha woman and a Nisada
- (10) Saupāka—a tribe born of a Vaideha woman and a Chandala
- (11) Madranābha—a tribe allied to the Nisadas who used to ride on asses
- (12) Kukkutaka—a tribe born of a Nisada woman and a Sudra
- (13) Vasāyina—a tribe born of a Nisada woman and a Chandala
- (14) Karavar—a race born of a Nisada woman and a Chamadia female
- (15) Pulkas—a tribe allied to the Chandālas which subsisted on the eating of the flesh of the ass, the horse and the elephant

We will next say a few words regarding the education of the times. Elementary education consisting of a knowledge of the three "R"s, *viz* reading, writing and arithmetic was imparted chiefly at home, both to boys and girls. The girls did not continue their studies unless they had a special aptitude for it but the boys, as they grew up, were sent to schools maintained by learned men in different parts of the country. There they lived with their teachers aided them in the performance of sacrificial rites and the management of household affairs and were taught such subjects as suited their condition in life and the career they had set out for themselves. After the course of their study was over, they returned home paying to their teacher a suitable amount in return for his services, and

settled down as peaceful householders. Some however continued their studies further, attending Pariṣads held at the court of learned princes to discuss questions, relating to religion and philosophy. A few also retired to the forests, meditating upon the problems of life in the solitude of their sylvan home.

In the matter of food, we find glimpses of an inclination towards a vegetarian diet in preference to animal food. This was no doubt primarily due to the fact that a large variety of grain was obtainable in India on account of the extreme fertility of the soil. Another fact which contributed to the same result was the great necessity of preserving cattle for purposes of cultivation. Lastly, we may conjecture that the excellent quality of the milk of the cow and the buffalo and the varied confectionery prepared in India therefrom raised still more the importance attached to them by the people and led them to take especial measures for their preservation.

As a first step towards it, the slaughter of animals for the purposes of sacrifice was prohibited and grain was declared to be a fit substitute therefor. They however took a long time to take the step, *viz.* of prohibiting the taking of animal flesh as food altogether. There is indeed an interesting passage in the Śatapatha Brāhmana, where the propriety of eating the flesh of a cow or an ox is discussed but from notices of the matter both in the Brāhmanas and in the Epics, it is clear that animal food was resorted to freely in the Epic period. Thus it is stated in the Aitareya Brāhmana that an animal was killed on the occasion of a visit of a king or a guest (I. 15). Again, at the time of the Aśvamedha performed by Yudhiṣṭhira just after the great war, a number of birds and oxen are said to have been sacrificed and it is stated that the

people saw no end to the several kinds of sweet food that were prepared and of the animals that were killed.

Flesh of particular animals and birds was however prohibited to the Brāhmanas and we have a detailed account thereof in Chapter 36 of the Śānti Parva, where it is stated that "the hull, earth, little ants, worms generated in dirt and poison should not be eaten by the Brahmanas. They are also asked not to eat fishes that have no scales, and four footed aquatic animals like frogs and others, except tortoise. Water fowls, swans, eagles, chakravākas, diving ducks, cranes, crows, madgus, vultures, hawks, owls as also four footed animals that are carnivorous and have sharp and long teeth and birds and animals having two teeth and those having four teeth and food that was offered to the manes"—all these were also prohibited. The Brāhman was also directed not to eat the food of a shoemaker, carpenter, a washerman, a physician, a prisoner, and gambler.

The fondness of the Aryans for liquor which was noticed in a previous Chapter continued unabated in the period we are considering and they used to drink it freely on festive occasions, so that when the Emperor Yudhiṣṭhira celebrated the Aśvamedha sacrifice, 'there was a sea of liquor and intoxicating juice' It was also taken by warriors as they proceeded to fight and many a hero of the Mahābhārata war is spoken of as having taken large quantities thereof. It was further considered to be the fittest offering to gods and Sītā when she crosses the Ganges vows to propitiate the river with jars of liquor if she returns with her husband safe from her fourteen years' exile. In fact, so excessive was their addition to wine, that as observed in the Gangopkhyāna of the Rāmāyana, it earned for the Indian branch of the Aryans the name of

Suras, those who used to drink wine—in contrast with the Asuras or the Iranian branch who abstained therefrom.

It is difficult to get from the Epics a correct idea of the pastimes of the ancient Indians. From stray notices regarding them, it however appears that the ball and the stick was one of their chief amusements. Boys of Kṣatriyas used to practise archery and swimming was also a favourite pastime. Grown up men were very fond of the game at dice and there was a lot of betting, as may be inferred from the fact that the Pāṇḍavas gambled away their kingdom, their liberty and even their wife, when playing with the Kauravas. Nala too lost his kingdom while playing with a rival to the throne and had to retire to the forests.

We will now conclude this Chapter after saying a few words regarding the dress of the Aryans. It was simple in the extreme and consisted of a plain sheet of white cotton cloth wound round the waist. The dress of the females was similar but it was large enough to enable them to cover the whole body. Shawls, blankets and other articles of wool manufactured in Kashmir and the country round about, were also in vogue and silk cloth was worn by males and females on special occasions. Cloth made of grass was used by anchorites and persons living in the forests and, although it looks somewhat strange, was in use even in the times of the Greeks, for Herodotus has noticed the fact the Indians used to wear garments made of rushes.

CHAPTER XII.

THE TWO GREAT EPICS OF INDIA

Having now given an account of the political, religious and social institutions of India in the third period of its ancient history, we will proceed to give a short account of the two great epics from which that account has been compiled

And first as regard the *Ramayana*. It is written by Valmiki who, in the invocation, is called the son of Prachetas—Prometheus or Forethinker, as Schlegel translates the word but this account is no doubt mythical, intended only to emphasize the fact that he was the father of Epic poetry. Later on, he is introduced in his real character as the Rsi who gave shelter to Sita when she was banished by Rama on account of her abduction by Ravana and brought up her two sons, Lava and Kusa. The main feature of the work written by him is that it is written regularly in the Anustubha metre consisting of four padas or lines, each consisting of eight syllables. This sort of metre was not unknown to Vedic poetry but Valmiki modified it in two important particulars by laying it down that the fifth syllable of the first and the third lines should be long while the seventh of the second and the fourth should be short. This form of poetry became very popular and as is usual with Sanskrit writers, an interesting story is told to explain the circumstances under which this happened.

Valmiki, it is said, was once wandering in a forest, when he saw a fowler kill with an arrow a male crane who was sporting with his female. The shrieks of the female

bird, her fright, and her intense agony as disclosed by the unceasing fluttering of her wings moved the heart of the venerable Ṛṣi and he sportaneously gave utterance to the following couplet —

Mā niśādapratisthamtvamagamahs'as'vātih samāh
Yatkraunchamithunādekamavadhūh, kama mohitam

which Griffith translates as follows :—

"No fame he thine for endless time
Because, base outcaste of thy crime
Whose cruel hand was fain to slay
One of this gentle pair at play."

The gods hailed this exclamation with delight and showered flowers upon him and Brahmā was so pleased that he descended from the heavens and commanded Vālmiki, to write the history of Rāma in the same strain. The order was obeyed and the work begun and finished.

The Rāmāyana is divided into seven Kāṇḍas or books of which the first—Bāla Kāṇḍa describes the period of Rāma's boyhood, the second Ayodhyā Kāṇḍa the period after Rāma's return from the court of Janaka upto his banishment, and the third, Aranya Kāṇḍa, of the first years of exile. The fourth Kāṇḍa Kiṣkindhā treats of Rāma's sojourn in Mysore ; the fifth gives a description of Ceylon, and the sixth of the battle of Rāma with Rāvana and the recovery of Sītā. The seventh Kāṇḍa called the Uttara Kāṇḍa details the events that happened after Rāma's return to Ayodhyā.

The Rāmāyana which we now possess, is however not the original because frequent additions were made to it from time to time. The reasons which led to these alterations and additions have been discussed with great learning by Mr. C. V. Vaidya in his book the Riddle of Rāmāyana and after a careful consideration of the subject,

* The Riddle of the Rāmāyana p 50.

he comes to the conclusion that the various reasons which led to the expansion of the old Rāmāyana, were firstly, the theory of Rāma being an incarnation of Visnu; secondly, the theory that the Rāmāyana was the first Sargabandha Kāvya, thirdly, poetical embellishment; fourthly, the desire to make the Rāmāyana a depository of legendary lore; fifthly, the desire to make it a depository of knowledge; lastly, the desire to exaggerate the marvellous.

The Mahābhārata or the second great Epic of India is composed by Vyāsa, who is also said to have compiled the Vedas. His personality is not clouded in any such obscurity as we find in the case of Vālmiki because it is distinctly stated that he was born of Matsyagandhā—afterwards known as Satyavati—by Parāśara while she was yet unmarried, and was thus the half brother of Vichitravīrya, the grandfather of the Pāṇḍavas and the Kauravas. As originally composed, it consisted of 24000 Ślokas only but as stated in the Ādi Parva, accounts of other kings and dynasties were subsequently added, so that the total amounted to one hundred thousand Ślokas. Vyāsa then read it to his son Śuka and to four other Ṛṣis viz Sumantu, Jaimini, Paila and Vaiśampāyana, of whom the last mentioned recited it before Janamejaya the son of Parikṣit, when he was performing the Sarpa Yajna. Ugraśravā, the son of Lomaharsana heard it on the occasion and recited it before Saunaka and other Ṛṣis, staying in the Naimisāranya. The Samhitā which we have is thus evidently the work of Vaiśampāyana and consists of 84836 Ślokas. If to this, the Harivaṁśa is added, the total number of Slokas comes to about one hundred thousand.

The number of Parvas and of the Ślokas which each of them contain is as follows —

1 Ādi Parva	8884	11 Stri Parva	775
2 Sabha Parva	2511	12 Santi Parva	14732
3 Vana Parva	11664	13 Anusasana Parva	8000
4 Virata Parva	2050	14 Asvamedha Parva	3320
5 Udyoga Parva	6698	15 Āsramvasi Parva	1506
6 Bhishma Parva	5884	16 Mausala Parva	320
7 Drona Parva	8909	17 Mahāprasthanik Parva	320
8 Karna Parva	4964	18 Svargārohana Parva	209
9 Śalya Parva	3220	19 Harivamsa	12000
10 Sauptik Parva	870		
			Total 96836

Of these, the Ādi Parva as its name denotes, introduces the various personages who play an important part in the Mahabharata war, and gives a history of the events that happened until the marriage of the Pandavas with Draupadī. The Sabha Parva treats of the Rjasuya sacrifice celebrated by Yudhishthira and of his losing all his territory at the game of dice and his banishment, the Vana Parva, of the fourteen years of exile and the Virata Parva, of their stay in the territory of the king of Virata during the last year of the exile. The Udyoga Parva details their preparations for the final struggle and the next four Parvas, of the events that happened under the leadership of Bhishma, Drona, Karna and Śalya of the Kaurava army. The Sauptik describes the destruction of Dristadyumna, the son of Drupada, and of the sons of Draupadī by Asvatthama and the Stri Parva of the lamentations of Gandhārī and other princesses at the loss of their husbands and children. The Santi Parva and the Anusasana Parva deal with a variety of subjects

of great interest to the student of history and religion and the next four with the events that happened after the return of the Pāṇḍavas to Hastināpura. The Harivaṁśa is a supplement giving a history of the Yādavas after the termination of the great war.

BOOK IV.

CHAPTER I.

THE RISE OF THE MAGADHA LINE AND THE DECLINE OF THE SOLAR AND THE LUNAR DYNASTIES.

Parikṣit, the son of Abhimanyu who was consecrated king by the Pāṇḍavas when they repaired to the Himālayas did not long enjoy the sovereignty which fell to his lot. According to the Mahābhārata, he once went on a hunting expedition and lost his way in the wilderness, while pursuing a deer. Fortunately, however, he happened at last to reach the hermitage of a Ṛṣi named Śamika and asked him if he knew anything of the deer he was pursuing.* The Ṛṣi being steeped in meditation did not give him any reply which made the king wild and taking up a dead serpent, he threw it round the neck of the Ṛṣi. He was still so deeply engrossed in meditation that he did not notice this wanton insult on the part of the king but his son returned some time after and seeing what had happened cursed the king that he will die of a snake bite. This proved true and in spite of all precautions, the king was bitten by a snake and died of its poison.

He was succeeded by his son Janamejaya who soon after he ascended the throne invaded Takṣaśilā—a city in the neighbourhood of Kalakaserai according to General Cunningham—and reduced it to subjection, causing its ruler Takṣaka, the king of the Pannagae to flee. He then

celebrated the Aśvamedha in the city of Āsandivat, the officiating priest being Tura, the son of Kavaṣa according to the Aitaroya Brahmana and Indrota Daivapi Śaunaka according to the Śatapatha Brahmana. It was in his court that the Mahabharata as composed by Vyasa was recited by Vaiśampayana.

Janamejaya was succeeded by his son Śatānika but no important event is recorded to have happened in his reign or in the reign of his successors up to Nichakru. In his time, Hastinapura was swept away by the Ganges so that the capital was transferred to Kouśumbi. We have then a long list of kings but no details of their reigns are given, the only information, the Purāṇas give, being that "the race which gave origin to Brahmanas and Kṣatriyas and which was purified by regal sages, terminated with Kṣemaka in the Koli age."

The details of the two other dynasties given in the Puranas viz the Solar race and the Magadha line are equally meagre. Thus, in the case of the Solar race, we have only the names of the kings from Brhadbala upto Sumitra and the remark that the descendants of Ikṣvaku terminated with him. With regard to the other dynasty, the Vayu and the Matsya mention, for the first time, the number of years for which each of the kings ruled, but these details are not thoroughly reliable, for while the Puranas agree generally in stating that the Barhadhrathas reigned for a thousand years, the total of the years for which each ruler reigned comes to 937 years, according to the Vayu Purana and 817 years, according to the Matsya Purana. If however we include in this dynasty, the line of Pradyota, which though mentioned separately is, in fact, descended from the Barhadhrathas, the total comes to 1075 years, according to Vayu and 962 years according to

Matsya and this agrees approximately with the reign of 1000 years ascribed to them

The number of rulers of the Pradyota dynasty is only five. Though they are descended from Ripunjaya the last king of the Magadha line, they are mentioned as belonging to a different dynasty, evidently because Pradyota came to power not by inheritance but by the intrigue of the minister of his father, Sunika who put the father to death and placed his son on the throne. After their decline, the Śisunagas came to power, so called after Śisunaga, the founder of the line. Both according to the Vayu and the Matsya, he was at first residing in Kasi but he relinquished it to his son and established himself in Rajagṛha, the capital of Magadha. The number of rulers of the line is stated to be ten in all but of these two only appear to have played an important part in Indian history viz Bimbisara and Ajatasatru, both of whom were contemporaries of Buddha.

The Puranas give us no information about any dynasty other than these but we have a detailed account of the one which ruled in Kashmir in the Rajataranginī.

The book was written about 1148-9 A.D. but from the remarks made by its author, it appears that he compiled it from works which were written considerably earlier, viz the Nīlīnata Purana, the Nīrpavali of Ksemendra and two works written by Padmanabhira and Chavillakara. The account given in the Rajataranginī therefore begins from a king who was a contemporary of the Pandavas viz Gonanda I.

The king was an ally and relation of Jarāsandha, the powerful ruler of Magadha, referred to in Chapter V of Book III and aided him in besieging Mathura, then in the

hands of Kṛṣṇa. The result in the graphic words of the Rājataranginī was that "when he pitched his camp on the bank of the Kālindī (Yamunā), the fame of the hostile warriors disappeared together with the smile of the women of the Yādava race" He however did not fare equally well with Balabhadra, the brother of Kṛṣṇa and was ultimately killed in a combat with him.

He was succeeded by his son Dāmodara I, who tried to revenge his father's death by attacking the Yādavas when they were invited to attend a Svayamvara held by the Gāndhāras but he failed in his attempt and was slain. Kṛṣṇa thereupon placed his widow Yaśovatī who was then with child, in charge of the kingdom, though he met with some opposition, the procedure being unusual. She gave birth to a son soon after and even though an infant, the child was consecrated king and called Gonanda II, the affairs of the state being administered by the minister. It was because the king was an infant, says Kalhana, that his aid was not taken either by the Kurus or the Pāṇḍavas.

Gonanda II was followed by thirty-five kings but their names are unfortunately lost, owing to the destruction of the works containing their account. The next king was Lava who is said to have founded the town of Lolora "consisting of eighty four lacks of stone buildings" He also bestowed on the Brāhmanas, the Agrahāra of Levāra on the Ledarī, the modern Lidr, one of the principal tributaries of the Vitastā. On his death, his son Kuśa ascended the throne and being like his father, a pious prince, bestowed on the Brāhmanas, the Agrahāra of Kuruhāra.

"After him, his son the illustrious Khagendra obtained the throne, the destroyer of the elephant array of his foes, a leader of men, an abode of valour.

He established the two chief Agrahāras, Khāgi and Khonanmusa and then ascended to the world (above) which he had purchased by deeds bright like (the glitter of) Śiva's (teeth in) smiling

Then ruled his son Surendra possessed of priceless greatness who was far removed from sinfulness (or) whose state resembled that of Indra, though lacking its continuity and whose deeds astonished the world "

Surendra died childless and the kingdom thereupon passed to Godhara, a scion of another family. He too was a pious prince like his predecessors and bestowed on the Brāhmanas, the Agraharas of Godhara Hastisalā identified by Dr Stein, the learned annotator of the Rājataranginī with Gudar, a village of about twenty houses on the right bank of the Viśoka (Vesau) river and Asthel in the Divsar Parganah. His son Suvarna continued the munificence of his father and constructed a canal called Suvarnamani after him in the Kerala Viśaya, the ancient name of the district in which the modern Zampor is situated. He was succeeded by his son Janaka who bestowed the Agrahāra of Jālorā—and the latter by his son, Śachinara who founded the Agrahāras of Samāngasa and Bauira. The king died without issue and the kingdom thereupon passed to Asoka, the great

We may next consider in brief the synchronisms of the four dynasties whose account we have given in this and the preceding chapters. The paucity of information regarding the events that happened in the reigns of these kings makes it difficult to ascertain their position in relation to one another but we will make use of such brief notices as we have in the books, for the purpose. The first synchronism is that between Jarāsandha, Gonanda I Kṛṣṇa and Yudhiṣṭhira, of whom the first two are

mentioned as friends of each other and as enemies of Kṛṣṇa and are also expressly stated to be the contemporaries of Yudhiṣṭhira in the Rājataranginī. This would make Abhimanyu and Dāmodara also contemporaries for both were one generation below Yudhisthira and Gonanda I respectively. Moreover, Gonanda II was an infant at the time of the Mahābhārata war; he may therefore be placed one generation below Abhimanyu who was in the prime of youth at the time, according to the Mahābhārata.

The next synchronism is that between Sākya of the Solar race and Bumbisāra of the Magadha line, both of whom were, according to the records of the Buddhists, personal friends. Moreover, Sākya (Buddha) is said in Buddhist records to have died in the eighth year of the reign of Ajātaśatru, and to have been succeeded by his son Rāhula and he and Ajātaśatru were thus contemporaries. Again, we have the synchronism of the sons of Nanda of the Magadha line who were displaced by Chandragupta, the grand father of Aśoka and of Suvarna, the king of Kashmir as they are all three degrees in ascent from Aśoka.

Lastly, the Kathāsaritsāgara furnishes an important synchronism. According to it, king Sahasranika of the Lunar dynasty had a son named Udayana who succeeded to the throne of his father. He was however in great dread of Pradyota, the ruler of Magadha and in order to get over the difficulty, his ministers proposed that the king should marry Padmāvatī, the daughter of Pradyota and the end was successfully accomplished. Udayana will thus be one generation below Pradyota and we may identify them with the rulers of these names in the Purāṇas.

CHAPTER II

THE PHILOSOPHY OF THE SŪTRAS

One might have thought that owing to the destruction wrought by the Mahabharata war, the literature of the period following it will scarcely have any special features of its own. This however is not the case and it is no doubt surprising to find that it is the richest period of ancient Sanskrit literature. For, it was in this period that legal treatises which were unknown till now were written. It was in this period that the six systems of Indian philosophy known as Purva Mimāṃsa, Uttara Mimāṃsa, Nyāya, Vaiśeṣika, Sāṅkhya and Yoga were founded and it was in this period that all knowledge was reduced to the form of brief concise formulæ known as the Sūtras. To this period also belong the great grammar written by Pāṇini and the Mahabhasya of Patañjali.

In the present chapter, we shall give a brief sketch of the six systems of Indian philosophy beginning with the Purva Mimāṃsā, ascribed to Jaimini and the Uttara Mimāṃsa ascribed to Bādarāyana. Of these, etymologically, it would appear as if the Purva Mimāṃsa was the first and Uttara Mimāṃsa next to that, in order of time and this view derives some support from the fact that the former is expressly called *Prachī* in the *Sarva Darsana Samgraha*. Prof. Maxmüller however points out that this view is incorrect and maintains that the Purva Mimāṃsā is so called only because it deals with the Karma Kāṇḍa and the Uttara Mimāṃsa because it deals with the Gnyana Kāṇḍa.

The object of both the *Mīmāṃsā* is to systematise the study and understanding of the Vedic literature and we therefore find that of the twelve books into which the *Purva Mīmāṃsā* is divided, the first book deals with the obligatory force of *Vidhi* (injunction), *Arthavada* (explanatory passage), *Mantra* (hymn), *Smṛti* (tradition) and *Namadheya* (name) the second, with certain subsidiary discussions and the third with the weight to be attached to passages which are in apparent opposition to each other. The fourth book treats of the influence of the principal and subordinate rites on the other rites, the fifth book, of the order of different parts of the sacrifice and the sixth of the qualifications required for persons offering sacrifices. The rest of the books deal with a variety of miscellaneous questions relating to the same subject.

It will thus be seen that the *Purva Mīmāṃsā* is not so much a treatise on philosophy as on the sacrificial system. However, it occasionally refers to questions of some interest. Thus, it is enjoined that at certain sacrifices, the sacrificer should give away all his property to the officiating priest. This raises the important question whether a king should give up all lands including pasture lands, highways, and the sites of lakes and ponds. The answer is that a king has no property in the land, he therefore cannot give it away. The kingly power indeed authorises him to govern the realm but the right of property is not thereby vested in him, else it is said he would have rights of property in the house and the lands belonging to his subjects. It is however added that this does not prevent a king from giving away a house or a field purchased by him.

Jaimini also considers the question whether works themselves produce their fruit without any divine

interference or whether all actions are directly or indirectly requited by the Lord. Bādarāyana adopted the former view basing it on the Brhadaranyaka Upanisad IV 4 24 where it is said 'This is indeed the great unborn self, the giver of food, the giver of wealth'. Jaimini on the other hand adopted the latter view so that, according to him, the command that he who is desirous of the heavenly world should sacrifice implies a reward of the sacrificer by means of the sacrifice itself and not by any other agent and he adds that if we supposed that the Lord himself caused rewards and punishment for the acts of men, we should often have to accuse him, of cruelty and partiality and that it is therefore better to allow that all works good or bad produce their own results.

As regards the Pramanas or the basis of knowledge, the Purva Mimāṃsā recognises five viz (1) Pratyakṣa or that which is actually perceived by the senses (2) Anumāna or Inference (3) Upamāna or knowledge arising by comparison (4) Arthapatti or presumption and (5) Śabda or verbal information derived from authoritative sources. Compared with the Pramanas recognised by other schools this test is very comprehensive for the Chārvākas admitted only one viz Pratyakṣa and the Vaiśeṣika two viz. Pratyakṣa and Anumāna. The Sāṅkhya acknowledged three adding trustworthy information (Āpta Vākya) and the Nyāya four adding comparison (Upamāna).

As observed already, the Uttara Mimāṃsā differs from the Purva Mimāṃsā in as much as instead of an elaborate discussion about the meaning and importance of sacrificial rites, an attempt is made therein to introduce order into the philosophical teachings of the Upaniṣads and to reduce their guesses to something like a system. The fundamental doctrine it inculcates is thus the same as

that propounded in the Upamsads viz *Aham brahma asmi* (I am Brahma) or what is the same thing in another form *tat tvam asi*, that is to say, thou (jivatman) art it (the Paramatman). To explain it more fully, it teaches the great truth that "thou man art not different from that divine nature which pervades the whole world as salt pervades the sea. You cannot see it, you cannot handle it but you can taste it and know that though invisible it is there. Likewise that divine essence—that which alone is true and real in this real or phenomenal world is present, though invisible, as the germ of life in the smallest seed."*

It is easy to see that this fundamental dogma of the Vedanta contradicts experience (Vyavahara) which shows us not that unity but a plurality (Nanatvam)—an extension of names and forms, and as a part of them our own self in the form of our created and perishable body. Again, it is in contradiction with the canon of Vedic ritual which though it teaches the combined existence of the soul after the body, assumes a plurality of individual souls different from Brahman entangled in unceasing transmigration and passing at the death of each body into a new body. To these arguments, the Vedantist answers that both experience and the canon of the Vedic ritual with its commands and prohibitions, promise and threats, rest on false knowledge, and illusion called Avidya or Ignorance. Owing to it, the Self is unable to distinguish from the Upadhis with which the Soul is clad and which are defined to consist of

- (1) The Mukhya prāna—the vital spirit
- (2) The Manas, the central organ of perception, ready to receive what is conveyed to it by the separate senses and to react on them by will

* The Six Systems of Indian philosophy—p 183

- (3) The Indriyas, the five senses both afferent and efferent The five afferent senses are the senses of hearing, touch, sight, taste and scent The five efferent or acting senses are the senses of speaking, grasping, going, evacuating and generating

- (4) The material organic body

To these is sometimes added the objective environment or the objects or meaning of the senses

What the Vedantist aims at is the annihilation of the Avidya and the freedom of the Self from the Upādhis This is the true Mokṣa or salvation and it implies the knowledge of the identity of the Ātman with Brahman and the deliverance from birth and rebirth, in the constant evolution of the world It can neither be produced by wordly means of knowledge (pratyakṣam, anumānam &c) nor commanded by the canon of the Vedas as a duty, because both are rooted in Avidya and do not lead beyond it It can be gained only through knowledge of Ātman attainable by the Vedānta and is independent of performance of works With a practical turn of thought, the Vedānta philosophy however takes cognisance of the fact that it is only the gifted few who can aspire to the sort of knowledge and consequently, it prescribes for the lay man, Karmaṇḍa which teaches not how Brahman is to be known, but how he is to be worshipped This worship (Upasānī) being enjoined in the Veda is obligatory on all who have not yet reached the highest knowledge and as a reward therefor, they are promised happiness in this world and in the next and a step towards complete Mokṣa or salvation

An interesting question which is discussed at some length in the Vedanta philosophy is whether this Moksa may be attained by good actions. The answer is not one we would expect, for it is said that all works good as well as evil demand their retribution in the next existence, and hence no performance of works, of whatever kind it may be ever leads to liberation, but only back again ever to Samsara. "But granted", it is argued "that a person abstains from all works then there would be no material left for a new life for him and thus after death liberation would be attained." "Not so" answers the Vedanta philosopher, "for in the first place one is never certain that there may not be works demanding for their atonement several lives and even if one were successful in getting rid of the evil works by ceremonies, yet the good works will still be left and even these same ceremonies may possibly also bring with them not only this annihilation but in addition, positive fruits to be enjoyed in a future life. And further, it is practically impossible to avoid all works throughout an entire existence so long as the natural disposition of the soul to enjoyment and action persists. So long therefore as this natural disposition is not removed through perfect knowledge, there is no hope of liberation".*

Such is in brief the outline of the teachings of the Vedanta philosophy regarding the identity of the soul of the individual with Brahman, the Upadhis which conceal it from our view and the way in which its knowledge could be acquired. Besides these subjects, the Brahmana Sutras contain elaborate discussions regarding Brahman as the Cosmic and the Psycho principle, the doctrine of the immortality of the soul and its transmigrations. They are however based on the Upanishads and as we have referred

* The System of the Vedanta by Paul Deussen p. 402

to these in details in Chapter IV of Book II, it is superfluous to refer to them again in this place. We therefore pass on to consider the leading tenets of the Sāṅkhya system, founded by Kapila.

Our chief authorities are (1) the *Tattva Samāsa* or Compendium of Principles, (2) the *Sāṅkhya Pravachana*, also called the *Sāṅkhya Sūtra*, (3) the *Sāṅkhya Sāra* written by Vijnāna Bhikṣu, (4) the *Sāṅkhya Kārikā* by Iśvara Kṛṣṇa, and (5) the chapter on the subject in the *Sarva Darśana Saṁgraha*. Of these, the *Tattva Samāsa* is according to Prof. Max Muller, the oldest and the *Sāṅkhya Sūtras* are supposed to be the latest, because they are not mentioned either by Śaṅkarāchārya or even by the author of the *Sarva Darśana Saṁgraha* who flourished considerably later *viz.* in the fourteenth century. The best treatise on the subject is the *Sāṅkhya Kārikā* containing a very concise and clear statement of the leading principles of the Sāṅkhya philosophy and it has been translated into Latin, German, French and English.

The book begins with an explanation of the object with which it is written. This, it says, is to propound the means for removing the three sorts of pains *viz.* the natural and intrinsic, both bodily and mental (*Ādhyātmi-ka*), the natural and extrinsic (*Ādhibhautika*) and the divine and supernatural (*Ādhidaivika*). The visible remedies of pain such as medicine or earthly enjoyments are neither wholly complete nor eternal and the revealed means (the Vedas and the Vedic ritual) are equally inefficient, being connected with impurity, destruction and excess. The only method by which the object can be achieved is a discriminative knowledge of the Unmanifested (*Prakṛti* or primeval matter), the manifested forms of nature and the knowing soul, for, it enables one to procure that entire

separation of the soul from matter which is an absolute condition of its perfect deliverance from pain

The evolution from Prakṛti is thus described —

“ From nature (Prakṛti) issues the great principle (Mahat, intellect) and from this, the Ego or consciousness from this (consciousness) the whole assemblage of the sixteen (principles or entities) and from five of the sixteen, the five gross elements *

Prakṛti in its unmanifested (Avyakta) state is explained as follows in the Tattva Samasa —

“ As in the world various objects such as water jars, cloth, vases, beds &c are manifest, not so is the Avyakta manifest. It is not apprehended by the senses, such as the ear &c, And why? Because it has neither beginning, middle, nor end, nor has it any parts. It is inaudible, intangible, invisible, indestructible, eternal, without savour and odour. The learned declare it to be without beginning and middle, to be beyond what is great, unchanging, pre-eminent. And again this Avyakta is subtle, without attributes, without beginning or end, producing but alone of all the eight Prakṛtis unproduced, without parts, one only, but common to all ’

On the other hand, that which is visible or developed (Vyakta) has a cause, it is not eternal or universal, it is mobile, multiform, dependent, attributive, conjunct and subordinate. The first manifestation of Prakṛti is Buddhi. Though Indian writers interpret the word to mean what is called “ Intellect ” in English, Prof Max Muller is of opinion that it, at least, in the beginning, must have been

* The Sankhya Kārika, translated by Davies p 54

used in a wider and cosmic sense meaning Prakṛti illuminated and intellectualised and rendered capable of becoming at a later time, the germ of Abhankara, Manas and Indriyas *

Ahankāra is explained in the same treatise to be the same as Abhūmana, and consists in the belief that I hear, I feel, I see, I taste

The sixteen principles are as follows —

The five Tanmātras (essences) of sound, touch, colour, taste and smell

The five Buddhindriyas (perceptive organs) viz the ear, the skin, the eyes, the tongue and the nose

The five Kāramendriyas or organs of action viz voice, hands, feet, the organ of excretion, and the organ of generation and lastly, Manas or mind

The five gross elements are earth, water, fire, air and ether

Speaking of the functions of these different organs the Sāṅkhya Kārikā states that the five senses simply observe and the five organs of action act according to their functions. The mind (Manas) arranges these impressions and presents them to consciousness, consciousness (Abhankara) individualises these impressions as mine and the intellect (Buddhi) distinguishes and discriminates and forms them into ideas

As regards the question to what is the diverse phenomenon we meet with in the world due, the answer given is that it is due to the three Guṇas which are inherent in Prakṛti, viz Sattva (purity), Rajas, (passion) and Tamas (darkness), when they are in equilibrium, it

* Six Systems of Indian Philosophy by Max Müller p. 323

(the Prakṛti) is in a quiescent stage and it acts when the equilibrium is disturbed, giving rise alternately to Pralayas and creation.

Such are the leading tenets of the Sāṅkhya philosophy. Although generally speaking, they are not derived from the Upaniṣads, they are not altogether foreign to their teachings. Thus, we find it mentioned in the Kāṭhaka Upaniṣad, (III. 10-11) that beyond the objects is the mind (Manas), beyond the mind is intellect (Buddhi); the Great Self (Mahān Ātmā) is beyond the intellect. Beyond the Great Self, there is the Undeveloped (Avyakta), beyond the undeveloped, there is the Puruṣa; beyond the Puruṣa, there is nothing. This is goal, the highest point. So also the theory of the Pralaya is known to the Vedānta which states that at the end of each Kalpa, a Pralaya or dissolution of the universe occurs and Brahman is then reduced to its causal condition, containing both soul and matter, in an Avyakta (undeveloped) state.

There is however one point regarding which the teaching of the Sāṅkhya philosophy differs crucially from that of the Vedānta. It does not believe in the doctrine of the Universal Soul. Individual souls, it admits, do exist, because the material world developed out of Prakṛti must be presumed to have been meant for the enjoyment of some entity outside it and also because there must be a power which guides and controls the material organism of the body. Again, the three Guṇas being the source of pleasure and pain, the sentient nature which feels the pleasure or pain must, it is said, be distinct from them but this distinct entity or the soul is not one. The souls are as numerous as the births or deaths happening in the world or the pursuits which men follow. Further

every one of these souls is, according to the Sāṅkhya philosophy, enveloped in a body formed from the subtle elements of nature called the *Līṅga Śarīra*. It enters the womb, and forms the nucleus round which the bodily frame derived from the mother develops. This latter body perishes at death but the *Līṅga Śarīra* survives and passes through a series of transmigrations until it attains complete emancipation.

The Sāṅkhya idea of emancipation is briefly this. All pain according to it is the result of 'rajas,' all grossness and ignorance of 'tamas' and all knowledge, pleasure and peace, of 'Sattva.' All experience consists of mental representation in which the Sattva is obscured by the nature or property of the representation and this is the root of evil. The act of the mind cognising object or taking the shape of objects presented to it is called 'Vṛtti' or transformation. It is the 'Vṛtti' which being coloured by the presentation imports the same colour to Sattva and causes evil, misery, ignorance and the like. All objects are made of the three 'gunae' and when the 'Vṛtti' sees everywhere nothing but 'Sattva' to the exclusion of the other two, presentation and representation become purely 'Sāttvika' and the internal 'Sattva' of the cogniser realises itself everywhere and in everything. The bright and blissful image of the ever present 'Puruṣa' who is beyond change is then reflected in the clear mirror of Sattva and supreme bliss or *Kaivalya* follows.

The question regarding the existence of God is only raised by Kapila incidentally, in the course of his explaining the meaning of *Pratyakṣa* or sensuous perception. He defines it to mean cognition arising from actual contact between the senses and their respective objects, wherupon

the Pūrvapakṣi or his opponent remarks that it is faulty because it does not include the perception of *Īśvara* or God. Kapila answers this by saying that *Īśvara* has never been proved to exist at all and there the discussion ends.

· CHAPTER III.

THE PHILOSOPHY OF THE SŪTRAS—(Contd.)

The Yoga System accepts "in toto" the principles of the Sāṅkhya philosophy but it differs from it in one important particular ; for in place of the agnosticism of Kapila, we have therein a belief in *Īśvara*, the Lord who is never touched by sufferings, actions, rewards or consequent dispositions. It is therefore often called *Seśvara* or Theistic Sāṅkhya, to distinguish it from the other called *Nirīśvara* or Atheistic.

Its conception of *Īśvara* is however peculiar, for he is introduced simply for the purpose of meditation and not on account of his having anything to do with creation. As observed by Rājendralāl Mitra, the leading tenets of the Yogins, are first that there, is a supreme Godhead, who is purely spiritual or all soul, perfectly free from afflictions, works, deserts and desires. His symbol is one and He rewards those who are ardently devoted to him by facilitating their attainment of liberation ; but He does not directly grant it. Nor is He the father, creator or protector of the universe with which He is absolutely unconnected."

Besides this, there is in the Yoga system, no discussion of a philosophical nature properly so called, for the chief purpose which it has in mind is to prescribe the means by which the action and distractions of thought may be restrained, enabling one to concentrate his mind for the purpose of attaining eternal bliss. Two preliminary steps are prescribed in this connection viz. exercise

(*Abhyāsa*) defined to be an effort towards the steadiness (*Sthiti*) of thought, so that the mind being free from all activity (*Vṛtti*) remains in its own character, that is, unchanged and (2) freedom from passions (*Vairāgya*), in which there is no desire for any objects whatsoever, whether visible or revealed. The means prescribed for attaining this object are forbearance (*Yama*), observance (*niyama*), posture (*āsana*), regulation of breath (*prāṇāyāma*), abstraction, contemplation, absorption and 'trance. Forbearance consists in abstaining from killing, falsehood, theft, incontinence and greediness. Observance consists in purity, contentment, mortification, study and resignation to *Īśvara*. In case, any one of the tendencies indicated under these two heads is not fully sustained on account of other inadequate thoughts, the best way to escape from their disconcerting effects is, it is said, to think about their opposites ; for example, when abstinence from killing is disturbed by a desire to kill, the way to eliminate the disturbing element is by thinking upon its opposites viz. the quality of love which one who is devoted to Yoga must possess and which if given up will only lead to endless misery.

Posture is that which is steady and easy, being so made by mild effort and meditation on the endless. Some of these are specified and among them, the chief are as follows:—

Padmāsana :—In this case, the right foot is placed on the left thigh and the left foot on the right thigh ; the hands are crossed and the two great toes firmly held thereby ; the chin is then bent down on the chest and in this posture, the eyes are directed to the tip of the nose.

2. **Virāsana :—**Each foot is placed under the thigh of its side and this constitutes *Virāsana* or the posture adopted by warriors or men of the military class.

3 Bhadrāsana —The hands are placed in the form of a tortoise in front of the scrotum and under the feet and this is the Bhadrāsana or the fortunate seat

4 Svastikāsana —Sitting straight with the feet placed under the opposite thighs is called Svastikasana or cross seat

5 Dandāsana —is sitting with fingers grasping the ankles brought together and with feet placed extended on the legs

Prāṇayāma, the next means—prescribed is regulating the expulsion and retention of the breath and is performed as follows —

The Yogin having assumed the Padmāsana posture inhales at the left nostril and having retained the breath for the time he easily can, lets it off at the opposite nostril and repeats the same process beginning with the nostril where he exhales This will make one Prāṇayāma and is performed four times a day viz in the morning, in the noon, in the evening and at midnight The number of Pranayama performed is then steadily increased until at last, he is able to perform eighty Pranāyamas every time

When this stage is reached, the senses are controlled and the mind becomes centred in Sattva, realising Sattva everywhere and for all time Prakṛti has played itself out so far as that individual is concerned and the 'purusa' alone shines in all its splendour

Such are in brief, the leading tenets of the Yoga philosophy Of the two systems which still remain to be described viz the Nyaya and the Vaisesika, the ideal which the Nyaya has in view is to pave the way for a state beyond which there is nothing better (Nihsreyasa) and this, it says, can be achieved if a person understands the sixteen great topics of the Nyaya philosophy viz —

(1) Pramāna—basis of knowledge (2) Prameya—objects of knowledge (3) Saṁśaya—doubt (4) Prayojana—purpose (5) Dīṣṭānta—example (6) Siddhānta—established truth (7) Avyaya—premisses (8) Tarka—reasoning (9) Nirṇaya—conclusion (10) Vāda—argumentation (11) Jalpa—sophistry (12) Vitanda—wrangling (13) Hetvābhāsa—fallacies (14) Chhala—quibbles (15) Jati, false analogies (16) Nigrahasthān—unfitness for arguing.

The basis of knowledge according to this philosophy are only four viz. 'pratyakṣa' or that which is actually perceived by the senses, 'anumāna' (inference), upamāna (comparison) and śabda (word) which is explained to mean, the precept of one worthy to be trusted or 'the right precept.'

It therefore differs from the Sāṅkhya which only admits of three Pramānas, omitting comparison and from the Mimāṁsakas, who recognize five, adding presumption. The objects of knowledge are next mentioned viz. (1) Self or Soul (2) Body (3) Organs of sense viz. those of smell, taste, sight, touch and hearing, (4) Object of senses viz. earth, water, light, air and ether as also the qualities of the earth viz. smell, taste, colour, touch and sound; the qualities of water viz. taste, colour, touch and sound; the qualities of air viz. touch and sound; and qualities of ether viz. sound, (5) Understanding (6) Mind (7) Activity (8) Faults (9) Transmigration (10) Rewards of deeds (11) Suffering (12) Final beatitude.

All these objects of knowledge are clearly defined and there is an interesting discussion regarding their properties. The subject which is very ably and clearly argued is the relation of mind (Manas), understanding (Buddhi), the body (Śarīra) and the soul (Ātman). Buddhi is explained to be the result of experience and memory

and to be the same thing as knowledge. *Manas* is that which receives the impression of the senses from outside and regulates them preventing the confusion which would otherwise result from a number of impressions being received all at once. Memory, doubt, imagination; dreaming and feelings of pleasure and pain are its manifestations and it is of the size of an atom but eternal.

The above disquisition leads Gotama to the question, from what does knowledge arise? His opinion is that it arises from the conjunction on the one hand, of *Ātman* (Self) with *Manas* (mind) and on the other hand, of *Manas* with the *Indriyas*. It, he observes, cannot belong to the mind alone because it is only an instrument of knowledge and it cannot belong to the senses and their objects because it abides even when the senses and what they perceive have been suppressed.

We have besides these, learned discussion about the nature of the *Padārthas* but of these we will only notice that regarding the 7th *Padārtha* viz. *Avyaya* or the premisses, which form the Indian syllogism. The Sanskrit conception is that it consists of five parts, instead of the three parts which characterise the Grecian syllogism owing to the fact that here we have, besides the major premiss, the minor premiss and conclusion, a statement of the proposition to be proved and the reason adduced in support thereof. Thus, the Hindu syllogism runs as follows:—

1. The hill is fiery.
2. For it smokes.
3. Whatever smokes is fiery.
4. The hill is smoking.
5. Therefore it is fiery.

The general truth which underlies the proposition is called its 'Vyūpti'. On the other hand, the special condition or limitation which detracts therefrom is called the 'Upādhi'. Thus, although it is true that whatever smokes is fiery, it is not true that smoke invariably accompanies fire. This is the case only when the fuel is moist and this is called the Upādhi.

Inferences are further declared to be of three kinds. It is Purvavat when what is inferred is antecedent, it is Śesavat when that is subsequent and Samanyat Drśta, when it is based on what is constantly seen together. Thus when we see a river rising, we infer that it has rained (Purvavat Inference). On the other hand, when we see peacocks screaming, we infer that it will rain (Śesavat Inference). The third sort of inference is intended to cover those cases in which we infer the existence of something supersensible from the sensible, as is the case when we infer the existence of senses from the fact that we perceive colour &c.

The Vaiśeṣika system founded by Kanada is closely related to the Nyāya philosophy. It has however several features peculiar to it and of these one which is characteristic thereof is the theory of atoms. It is not unknown to the Nyāya system because as observed above, the Naiyāyikas regard the mind as an atom and in another place, viz in IV 8 82, it is said that the 'Anus' are realities which cannot be reduced or compressed out of being but it does not go as deep into the subject as the Vaiśeṣika philosopher does nor have the details been worked out as carefully there as in this system. The basis of the theory is that there must be somewhere smallest things that exclude further analysis. These are the atoms which are eternal in themselves but non-eternal, that is, subject to

decomposition as aggregates. They are also invisible by themselves and their size is compared to the sixth part of a mote in a sunbeam.

As regards the way in which they combine to form a complex body, Kanāda's theory is that they first form an aggregate of two, then an aggregate of three double atoms then of four triple atoms and so on. As aggregates, they may be organised, organic, or inorganic. Thus, the human body is earth organised, the power of smelling is the earthly organ, stones are inorganic. Again, there are organic luminous bodies in the Sun. Sight is the luminous organ and burning fire is inorganic. Water, light, and air are said to be eternal in their atomic state and transient as aggregates. Ether, on the other hand, is always eternal and infinite.

The Padarthas or objects of knowledge are classified as (1) Substance (2) Quality (3) Action (4) Genus (5) Species or particularity (Viśeṣa) (6) Inseparability and (7) Negation (Abhāva). Class (1) comprises the five elements (earth, water, fire, air and ether) Time, Space, Self (Ātman) and Mind (Manas). Among the principal qualities are enumerated the qualities of smell, touch, taste and colour, as well as, pleasure and pain, desire and aversion, thought (Buddhi) and effort (Prayatna) &c. Actions are defined to consist of (a) throwing upward, (b) throwing downwards (c) contracting (d) expanding and (e) going. Kanada asserts the existence of God because although we do not see Him, we see His work and because work and word are the signs of the substantial existence of beings different from ourselves.

Before concluding our account of the six systems of Indian philosophy, it appears necessary to refer to the

Charvakas, the Atheists of India No work giving a systematic account of their views has been preserved but they are referred to in books like the Sarva Darśana Sangraha and it appears therefrom that the origin of the school was ascribed to Brhaspati and that it recognized but one authority of knowledge *viz* sensuous perception. They therefore do not believe in paradise or in salvation and deny the existence of Self The Vedas and the sacrificial rites are according to them meaningless, devised simply by the Brahmanas for earning their livelihood Their sole object is to enjoy life even with other people's money and they ridicule the idea that pleasure is to be relinquished because it is accompanied by pain

CHAPTER IV. SOCIAL LIFE

As mentioned in Chapter II, we have, besides the philosophical Sūtras, Sūtras which enunciate the duties of a man, in relation to his family and his neighbours which are known as the Dharma Sūtras. They also treat of the rules regarding inheritance, of the duties of kings, and the administration of civil and criminal law.

The first duty which the Sūtras inculcate is that of receiving education suitable to the rank and position of the person concerned. Rules intended to guide the people in this matter are laid down with great care and with a precision which is certainly striking. Thus, speaking of the time and the age at which education should begin, Āpastamba, a well known writer on the subject observes as follows —

“Let him (the teacher) initiate a Brahmana in spring, a Kṣatriya in summer and a Vaiśya in autumn, a Brahmana in the eighth year after his conception, a Kṣatriya in the eleventh year after his conception and a Vaiśya in the twelfth year after his conception.”

Āpastamba next goes on to mention the years at which education should begin, in case it is intended to achieve excellence in any particular sphere and says

“Let him initiate a person desirous of excellence, in sacred learning, in his seventh year, a person desirous of long life in his eighth year, a person desirous of manly vigour in his ninth year, a person desirous of food in his

tenth year, a person desirous of strength in his eleventh year, a person desirous of cattle in his twelfth year”*

There were no schools in the modern sense of the word but those who desired to learn were sent to receive their training under some well known preceptor and to stay with him in his house, until the whole educational course was finished. No fees were charged but the student was required to go for alms, in the morning and in the evening, for the food required for his Guru, his family and all persons dependent on him. He then placed before his teacher, whatever was collected, and was directed to eat only what his Guru gave him. Strict rules were laid down with regard to the student's behaviour when taking his education. Thus Āpastamba says† —

Let him not be addicted to gossiping

Let him be discreet

Let him not do anything for his own pleasure, in places which his teacher frequents

Let him talk with women so much (only) as his purpose requires

Let him restrain his organs from seeking illicit objects

Let him be untiring and fulfilling his duties—modest—possessed of self command—energetic—free from anger and free from envy

The enumeration of his duties to his teacher shows that strict discipline was enforced. Thus we read,

“Every day he shall put his teacher to bed, after having washed his teacher's feet and after having rubbed him

* The Sacred laws of the Āryas S B F Series Vol II p 3

†

Do

p 11

2. He shall retire to rest after having received (the teacher's permiseion).
3. And he ehall not strotch out his feet towarde him.
5. And he shall not address (the teacher) whilst he himself is in a reclining position.
6. But he may answer the teacher sitting (if the teacher himself is sitting or lying).
7. And if the teacher etands, he ehall answer him after having risen also.
8. He shall walk after him, if he walks.
9. He ehall run after him, if he runs.
10. He shall not approach (his teacher) with ehoes on his feet or his head covered or holding implements in his hands.

The term of etudentship wae in proportion to the knowledge which a student wished to acquire and was forty-eight years, if he wanted to learn all the Vedae, thirty-six years if he wanted to learn three, twenty-four if he wanted to learn two and twelve years if he wanted to learn only one. This was the ehortest period allowed for receiving instruction.

His studies finished, the student had to pay his master a reward in proportion to his etatus in life and the years which he had spent with the latter. He then returned home and entered the second stags of life—that of the house-holder. He wae free to follow any vocation he liked bnt he was enjoined to perform forty rites on different occasions. Of these, seven comprise what are known as the Grhya rites and consisted of the new and full moon rites, the Śrāddha rites performed in honour of deceased ancestors, the Āgrahāyanī rites and varions other rites performed in the months of Chaitra, Śrāvaṇa and Aśvina.

He had also to perform what are called the Śrauta rites consisting of seven sorts of Haviryajnas performed with offerings of rice, milk, butter, meat &c., and the seven sorts of Somayajnas performed with libations of the Soma juice. Lastly, there were nineteen domestic ceremonies to be performed and these consisted (1) Garbhādhāna-ceremony to cause conception (2) Pumsavana-ceremony to cause the birth of a male child (3) Simantonnayana-arranging the hair of the pregnant wife (4) Jātakarman-ceremony on birth of a child (5) Naming the child : (6) the first feeding : (7) the tonsure of the head (8) the initiation ; (9 to 12) the four vows for the study of the Veda (13) the completion of studentship (14) Marriage and (15 to 19) the five sacrifices to gods, manes, men, spirits and Brahman or God.

A duty on which the Sūtras lay much stress is that of hospitality, the reception of guests being characteristically described as an ever-lasting sacrifice offered by the householder to Prajāpati, and the various acts done in receiving him to the different sorts of sacrifices such as the Agnistoma, the Ukthya, the Atirātra &c. The chief rules regarding the reception of guests are as follows :—

“ He (the host) shall go to meet such a guest, honour him according to age, and cause a seat to be given to him. The householder himself shall wash the feet of that (guest) ; according to some, two Śūdras shall do it.” II. 3. 6.

On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).

2. He shall eat after his guests.

3 He shall not consume all the flavoured liquids in the house so as to leave nothing for guests

4 He shall not cause sweetmeats to be prepared for his own sake (II 48)

“And on the following day, (he shall search for him) feast him to his heart's content and accompany him on his departure

If the guest possesses a carriage (he shall accompany him) as far as that

Any other guest, he must accompany, until permission to return is given

If the guest forgets to give leave to depart, the host may return on reaching the boundary of the village *

The Dharma Sutras then describe the duties a man had to perform in the two next stages of life viz of the ascetic and of the hermit in the woods. The ascetic is directed to live without a fire, without a house, without pleasures and without protection. Remaining silent, uttering speech only on the occasion of the daily recitation of the Vedas and begging so much food only in the village, as would sustain his life, it was his duty to wander about neither caring for this world nor for heaven. The hermit is ordained to put on a dress of materials procured in the woods, and it is laid down that

He shall wander about, sustaining his life by roots, fruits, leaves and grass

In the end, he shall live on what he may obtain by chance

4 Next he shall live on water, then on air, then on ether

5 Each following one of these modes of subsistence is distinguished by a greater reward

* The Sacred Laws of the Aryas S B E. Series Vol II p. 12

A special feature of his life is that after having finished the study of the Veda, having taken a wife and kindled the sacred fire, he is enjoined to begin the rites which end with the Soma sacrifice and then to build a dwelling and reside there either with his wife, his children and his fires, or to live alone.

Such are in brief the leading features of the four stages of a man's life according to the Dharma Sūtras, and if he lived in all these four, according to the rules of the law, without allowing himself to be disturbed by anything, salvation was promised to him.

CHAPTER V.

ADMINISTRATION OF THE STATE.

The section of the Dharma Sūtras dealing with the duties of kings treat chiefly of the punishment of offenders, the selection of servants and his obligations to his subjects. The best discourse on the last mentioned subject is probably that of Gautama who observes as follows :—

The king is master of all, with the exception of Brāhmanas.

2. (He shall be) holy in acts and speech.
3. Fully instructed, in the threefold (sacred science) and in logic.
4. Pure, of subdued senses, surrounded by companions, possessing excellent qualities and by the means (for upholding his rule).
5. He shall be impartial towards his subjects.
6. And he shall do what is good for them.
9. He shall protect the castes and orders, in accordance with justice.
10. And those, who leave (the path) of duty, he shall lead back (to it).*

Vasiṣṭha also lays down that†

- (1) the measures and weights of objects necessary for households must be guarded against falsification.
- (2) The wives of slain soldiers shall be provided for.

Dealing with the subject of treasure trove, Gautama observes (X. 45-50) that

* The Sacred Laws of the Āryas (S. B. E. Series Vol. II p. 232-3).

†

Do.

Vol XIV p. 97-8.

Treasure Trove is the property of the king excepting such as is found by a Brāhmana who lives according to the law.

45. Some declare that a member of a non-Brāhmanical caste even, who renounces (his kind to the king) shall obtain one sixth of the value.

46. Having recovered property stolen by thieves, he shall return it to the owner.

47. Or if the stolen property is not recovered, he shall pay its value out of his treasury.

The persons to be exempted from taxation according to Vasiṣṭha, are (1) A Śrōtriya; (2) a servant of the king (3) one who has no protector (4) one who has left the order of householders (5) an infant (6) a very aged man (7) a young man who studies and (8) *pradātās*. (XIX 23-6) He also directs that no taxes shall be paid on the usufruct of rivers, dry grass, forests, places of combustion and mountains.

Āpastamba's list (II. 10-26) is somewhat different for according to him the persons to be exempted are (1) A learned Brāhmana (2) the women of all castes (3) those who live with a teacher in order to study (4) ascetics who are bent on fulfilling the sacred law (5) a Śūdra who lives by washing the feet (6) blind, deaf and dumb, and diseased persons (as long as their infirmities last) and (7) those to whom the acquisition of property is forbidden.

The administration of justice was regulated by the Vedas, the Institutes of the Sacred Laws, the *Āngas* and the *Purāṇas*. It is also stated* that the laws of countries, castes and families, which are not opposed to the sacred laws have an authority and that cultivators, tradesmen, herdsmen, moneylenders and artisans have authority to lay down rules for their respective classes.

* The Sacred Laws of the Āryas (S. B. E. Vol. II p. 234); Gautama XI 19.21.

For reasons which it is difficult to ascertain, there was a strong variation in the customs of the north and of the south for while it was lawful, in the latter country, to eat in the company of one's wife, to eat in the company of an uninitiated person, to eat stale food, to marry the daughter of a maternal uncle or a paternal aunt, all these were prohibited in the north. On the other hand, it was a recognised practice in the north, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms and to go to sea, but this was considered sinful in the south.† At the same time, it is stated‡ that one should not take heed of either of these practices, because they are opposed to the recognised customs, and the rule of conduct to be regarded as authoritative is that followed in Āryāvarta, that is, the country to the east of the region where the Sarasvatī disappears, to the west of the Black Forest (Kālaka vana), to the north of the Pāripātra (mountains) and to the south of the Himālaya. Āryāvarta is also defined to be the country between the rivers Yamunā and Ganges, while according to the Bhālavins, the limits of the country are in the west—the boundary river and in the east—the region where the sun rises, as far as the black antelopes wander.

All the Sūtra authors deal at some length with questions of inheritance, but it appears unnecessary to refer to these here at length and we will close our first volume of the History of India, which as mentioned in the Introduction was to cover the period from the earliest times to the rise of Buddhism. As the reader will remember, we began with an account of the circumstances under

† Sacred Laws of the Āryas (S. B. E. Vol. XIV p. 146); Baudhāyana I. 1. 2.

‡ Do.

p. 147. Baudhāyana I. 1. 2. 8.

which the Aryans were compelled to leave their original home in the Arctic regions in the remote past and followed step by step their migrations therefrom to the confines of India. We then considered in detail, the settlement of the Aryans in Punjab, their advance into the heart of the peninsula from this central basis and their ultimate settlement throughout the length and breadth of this vast continent. We also studied their religion and their philosophy and inquired into their social and political organisation. Above all, we saw the steady development of the caste and the sacrificial systems and the firm hold, these institutions obtained over the mind of the people. That closes the most glorious period in the History of India a period in which it developed its highest philosophy which still enchants the scholars of the world.

A new era next dawned and therein we find Gautama Buddha preaching a new religion, a religion whose noble tenets have won for it, universal admiration. His life and teachings and the revolution his religion effected, in the political and religious life of India will form the subject of Volume II.

End of Volume one.

**Statement showing contemporary
kings of the dynasties mentioned
in Chapters I to VI of Book II
and Chapter III of Book III.**

The Yādavas	The Haihayas	The Panravas	The Kūnya-kubja dynasty
IV	V	VI	VII
Isau		Manu	1
Ā		Ilā	2
Purūravas		Purūravas	3
Āyus		Āyus	4
Nahuṣa		Nahuṣa	5
Yayāti*		Yayāti*	6
Ādu		Pūru	7
Śroṣṭu	Sahasrajit	Janamejaya I	8
Prāchinvat		Prāchinvat	9
Pravinat	Satajit	Pravira	10
Wāhi	Haihaya	Manasyu	11
Śuśadgu	Dharmanetra	Abhayada	12
Hitraratha	Kunti	Sudayvma	13
Śaśarindu*		Bahugava	14
Prthuyasas (K)		Samyāti	15
Prthukarman (K)		Ahamyāti	16
Prthujaya (K)		Raudrāśva	17
Prthukirti (K)		Rteyu	18
Prthudāna (K)		Rantīnāra	19
Prthuśravas (K)	Sāhanji	Tamsu	20
Amas			21
Antara			22
			23
			24
			25
			26
			27
			28
			29
			30

Continued on page 6.

The Bhārgavas	The Kāśi line	The line of Anu
VIII	IX	X
	Manu Ilā	
	Purūravas Āyus Nahusa	
	Kṣatravrdha	Yayāti* Anu
	Suhotra	Sabhānara
	Kāśa	Kālānara
	Kāśirāja	Śrījaya
	Dīrghatamas	Purañjaya
	Dhanvantari	Janamejaya
	Ketumat	Mahāmani
	Bhīmaratha	Mahāmanas
	Divodāsa I	
Rehika	Aśtaratha (M)	Uśinara Śivi Kelaya

Continued on page 7.

	The Solar dynasty	The Videha dynasty	The line of Diṣṭa
	I	II	III
31	<i>Satyavrata</i>	Dhr̥ṣṭaketu	Karandhama
32	<i>Harīśchandra</i>		
33	<i>Rohītāśva</i>		Avikṣit
34	Harita	Haryaśva	Marutta* (s.B.)
35	Chañchu		
36	Vijaya		Nariṣyanta
37	Ruruka	Maru	
38	Vṛka		Dama
39	Bāhu		Rājyavardhana
40	<i>Sagara*</i>	Pratibandhaka	Sudhṛti
41	Asamañjas		Nara
42	Aṁśumat		Kevala
43	Dilipa I	Kṛtaratha	
44	Bhagīratha*		Bandhumat
45	Śruta		Vegavat
46	Nābhāga	Kṛta	Budha
47	Ambarīṣa*		Tṛṇavindu
48	Sindhudvīpa		
49	Ayutāśva	Vibudha	Viśāla

The Yādavas	The Haihayas	The Pauravas	The K- kubja dy
IV	V	VI	VII
Uśanas	<i>Aryuna*</i> Jayadhvaja Tālajaṅgha		<i>Viśvāmitra</i>
Śiteyus			<i>Śunahśepa</i>
Rukmakavacha	Vītihoṭra		
Parāvṛt			
Jyāmagha	Madhu		
<i>Vidarbha</i>		Anila	
Kratha	<i>Viśnu</i>		
Kuntī			
Vṛṣṇi		Dusyanta	
Nivṛti		<i>Bharata</i> (A B S B.)	
<i>Daśārha</i>		<i>Vitatha</i>	
Vyoman		<i>Bharanmanyu</i>	
Junūta		Brhatksattra	
Vikṛti		Suhotra	
<i>Bhīmaratha</i>		Hastin	

The Bhārgavas	The Kāśī line	The line of Anu	
VIII	IX	X	
<i>Jamadagni</i>			31
<i>Rāma</i>	Haryaśva (M)		32
		Usadratha	33
			34
			35
	Sudeva (M)		36
		Hema	37
			38
			39
	Divodāsa II (M)	Sutapas	40
	<i>Pratardana</i>		41
			42
	Alarka	<i>Bali</i>	43
			44
	Sannati	<i>Anṅa</i>	45
			46
	Sunitha		47
			48
			49

	The Solar dynasty	The Videha dynasty	The line of Dista
	I	II	III
50	<i>Rituparna</i>		Hemachandra
51	Sarvakāma	Mahādhr̥ti	
52	Sudāsa		Suchandra
53	Saudāsa	Krtirāta	
54	Aśmaka		Dhūmrāśva
55	Mūlaka	Maharoman	
56	Daśaratha I		Sṛijaya
57	Ilavila	Suvarnaroman	
58	Viśvasaha I		Sahadeva
59	<i>Dilipa II*</i>	Hrasvaroman	Kṛśāśva
60	Dīrghabāhu		<i>Somadatta</i>
61	Raghu		Janamejaya
62	Aja		
63	<i>Dasenatha II</i>	<i>Snadhvaja</i>	<i>Sumati</i>
64	Rāma*	Bhānumat	
65	<i>Kuśa</i>	Śatadyumna	
66	Atithi	Śuchi	
67	Niṣadha	Ūrjavāha	
68	Nala	Satyadhvaja	
69	Nabhas	Kuni	
70	Pundarika	Añjana	
71	Kṣemadhanvan	Ritujit	
72	Devānika	Ariṣṭanemi	
73	Ahinagu	Śrutāyus	
74	Pāripātra	Supārśva	
75	Dala	Sañjaya	
76	Chhala	Kṣomīri	
77	Uktha	Anenas	
78	Vajranābha	Mīnaratha	
79	Śankhanābha	Satyaratha	
80	Dhyuṣitāśva	Sātyarathi	
81	Viśvasaha II	Upagu	

Continued on page 11.

The Southern Pañchālas	The Kāśī line	The line of Anu	
VIII	IX	X	
Ajamdha	Suketu	Para	50
Brhadisu	Dharmaketu	Diviratha	51
Brhadvasu	Satyaketu		52
Brhatkarman	Vibhu	Dharmaratha	53
Jayadratha	Suvibhu		54
Viśvajit	Sukumara		55
Senajit	Dhr̥ṣṭaketu		56
Ruchirāśva	Vamahotra	Romapāda	57
Prthinsena	Bhārga	Chaturanga	58
Pūra	Bhargabhūm	Prthulākṣa	59
Nipa			60
Samara		Champa	61
Para			62
Prthu		Haryanga	63
		Bhadraratha	64
Sukrti		Brhatkarman	65
			66
Vibhr̥jya		Brhadratha	67
			68
Anuha		Brhadbh̥inn	69
		Brhanmanas	70
			71
			72
			73
			74
			75
			76
			77
			78
			79
			80
			81

Continued on page 13.

	The Solar dynasty	The Videha dynasty	The line of Diṣṭa
	I	II	III
82	<i>Hiranyanābha</i>	Śruta	
83	<i>Puṣya</i>	Śāśvata	
84	<i>Dhruvasandhi</i>	Sudhanvan	
85	<i>Sudarśana</i>	Subhāśa	
86	<i>Agnivarna</i>	Snśruta	
87	<i>Sighra</i>	Jaya	
88	<i>Maru</i>	Vijaya	
89	<i>Prasuśruta</i>	Rta	
90	<i>Susaudhi</i>	Sunaya	
91	<i>Amara</i>	Vitahavya	
92	<i>Mahasvat</i>	Dhṛti	
93	<i>Viśrutavat</i>	Bahulāśva	
94	<i>Brhadbala</i>	Kṛti	

The Yadavas	The Dvīnidhas	The Pauravas	The Northern Panchalas
IV	V	VI	VII
Abhijit	<i>Kṛta</i>	Rkṣa II	
Punarvasu		Dīlīpa	
Āhuka		<i>Pratīpa</i>	
<i>Ignāsena</i>	<i>Ugrayudha</i>	Śantanu (Bhīṣma)	Prsata
<i>Kamsa</i>	Kṣemya	Vichitravīrya	<i>Drupada</i>
<i>Kṛṣṇa</i>	Suvira	<i>Dhṛtarāstra</i>	<i>Dhṛtadyumna</i>
	Nṛpañjaya	<i>Pāṇḍavas*</i>	<i>Dhṛtaketu</i>
	Bāhuratha	<i>Abhimanyu</i>	

Note —(1) The words A K & M in brackets stand for the Agni Purana the Kūrma Purana the Mahabharata and show the authority for including these names in the dynasty of kings.

(2) The words AB & SB show that the names of these rulers are mentioned in the Aitareya and the Satapatha Brahmanas as having celebrated the Imperial Sacrifice.

The Southern Pañchālas	The Kāśī line	The line of Anu	
VIII	IX	X	
		Jayadratha	82
			83
			84
<i>Brahmadatta</i>		Vijaya	85
<i>Viśvaksena</i>			86
		Dhṛti	87
			88
<i>Udaksena</i>		Dhṛtavrata	89
<i>Bhallāṭa</i>			90
<i>Janamejaya</i>		Satyakarman	91
		Adhiratha	92
		<i>Karna</i>	93
			94

(3) The asterisk marks the 'chakravartins.'

(4) The italics show the kings ascertained to be contemporaries.

Statement showing the contemporary kings of the
Solar, the Lunar, the Magadha and the Kashmir
dynasties, after the Mahābhārata war.

The Lunar dynasty	The Magadha line
1 <i>Arjuna</i>	<i>Jarāsandha</i>
2 <i>Abhimanyu</i>	<i>Sahadeva</i>
3 <i>Parikṣit</i>	<i>Somāpi</i> (58 V ; 50 M)
4 <i>Janamejaya</i>	<i>Śrutavat</i> (67 V ; 64 M)
5 <i>Śatānika I</i>	<i>Ayutāyus</i> (36 V ; 26 M)
<i>Sahasrānika</i>	<i>Nirāmitra</i> (100 V ; 40 M)
6 <i>Aśvamedhadatta</i>	<i>Sukṣatra</i> (58 V ; 56 M)
7 <i>Adhisīmākṛṣṇa</i>	<i>Brhātkarman</i> (23 V ; 23 M)
8 <i>Nichakru</i>	<i>Senajit</i> (23 V ; 50 M)
9 <i>Uṣṇa</i>	<i>Śrutanjaya</i> (40 V ; 40 M)
10 <i>Chitraratha</i>	<i>Vipra</i> (35 V ; 28 M)
11 <i>Suchidratna</i>	<i>Śuchi</i> (58 V ; 64 M)
12 <i>Vrsnimat</i>	<i>Kṣemya</i> (28 V ; 28 M)
13 <i>Suṣena</i>	<i>Suvrata</i> (60 V ; 64 M)
14 <i>Sunitha</i>	<i>Dharma</i> (5 V ; 34 M)
15 <i>Roha</i>	<i>Suśrama</i> (38 V ; 58 M)
16 <i>Nichakṣus</i>	<i>Drdhasena</i> (48 V ; 28 M)
17 <i>Sukhābala</i>	<i>Sumati</i> (33 V ; 48 M)
18 <i>Pariplava</i>	
19 <i>Sunaya</i>	<i>Subala</i> (22 V ; 33 M)
20 <i>Medhāvin</i>	
21 <i>Nīpañjaya</i>	<i>Sunita</i> (40 V ; 32 M)
22 <i>Mṛdu</i>	
23 <i>Tigma</i>	<i>Satyajit</i> (80 V)
24 <i>Brhadratha</i>	<i>Viśvajit</i> (35 V)
25 <i>Vasudāna</i>	<i>Ripuñjaya</i> (50 V ; 2 M)
26 <i>Śatānika II</i>	<i>Pradyotana</i> (23 V ; 2 M)

The Solar dynasty	The Kashmir kings	
<i>Brhadbala</i>	<i>Gonanda I</i>	1
<i>Brhatkṣana</i>	<i>Dāmodara I</i>	2
<i>Urukṣapa</i>	<i>Gonanda II</i>	3
<i>Vatsa</i>		4
<i>Vatsavyūha</i>		5
<i>Prativyoma</i>		6
<i>Bhānu</i>		7
<i>Divākara</i>		8
<i>Sahadeva</i>		9
<i>Brhadaśva</i>		10
<i>Bhānuratha</i>		11
<i>Supratika</i>		12
<i>Supratipa</i>		13
		14
<i>Marudeva</i>		15
		16
<i>Sunakṣatra</i>		17
		18
<i>Kimnara</i>		19
		20
		21
<i>Antarikṣa</i>		22
		23
<i>Suvarna</i>		24
		25
<i>Amitrajit</i>		26

The Lunar dynasty	The Magadha line
27 <i>Udayana</i>	Pālaka (24 V ; 28 M)
28 <i>Ahinara</i>	Viśākhayūpa (50 V ; 53 M)
29 <i>Khaṇḍapāni</i>	Janaka (21 V & M)
30 <i>Niramiṭṭha</i>	Nandivardhana (20 V & M)
31 <i>Kṣemaka</i>	Siśunāga (40 V & M)
32	Kākavarṇa (36 V & M)
33	Kṣemadhanvan (20 V ; 36 M)
34	Kṣatṭranjas (40 V ; 36 M)
35	<i>Bimbisāra</i> (28 V ; 28 M)
36	<i>Ajātasatru</i> (25 V ; 27 M)
37	Darbhaka (25 V ; 24 M)
38	Udayāśva (33 V & M)
39	Nandivardhana (42 V ; 43 M)
40	Mahānandin (40 V ; 43 M)
41	Nanda
42	<i>Sumālīya</i>
43	Chandragupta
44	Binduśara
45	Aśoka

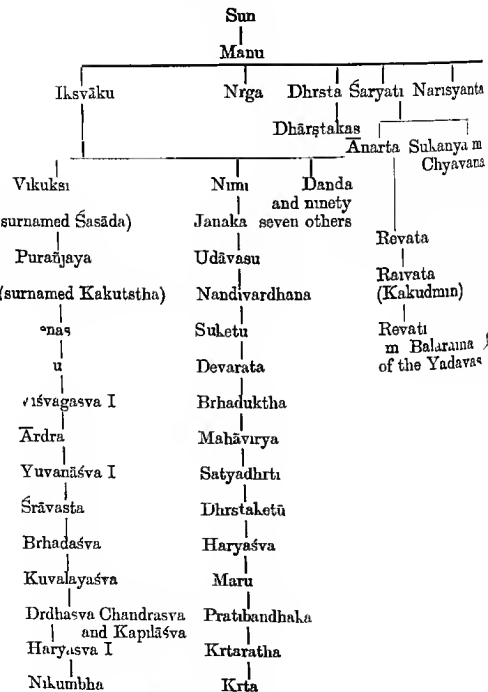
The Solar dynasty	The Kashmir kings	
Brhadrāja		27
Dharmin		28
		29
Krtanjaya		30
		31
Rananjaya		32
Sanjaya		33
Śuddhodana		34
<i>Sākya</i>		35
<i>Rāhula</i>		36
Prasenajit	Lava	37
Kṣudraka	Kuśa	38
Kundaka	Khagendra	39
Suratha	Surendra	40
Sumitra	Godhara	41
	<i>Śuarna</i>	42
	Janaka	43
	Sachināra	44
	Aśoka	45

Note —(1) The names of Kings who are ascertained to be contemporaries are in italics.

(2) The figures in brackets show the number of years for which the rulers of the Magadha line are said to have reigned in the Vāyu Purāṇa and the Matsya Purāṇa, the abbreviation V standing for the Vāyu and M for the Matsya Purāṇa.

APPENDIX A.

APPENDIX A



The Solar Dynasty

Prāṁśu	Nabhāga	Nediṣṭha	Karūṣa	Pṛṣadhra
	Nābhāga	Nābhāga	Kāruṣas	
	Ambarīṣa	Bhalandana		
	Virūpa	Vatsapri		
	Pṛṣadaśva	Prāṁśu		
	Rathītara	Prajāni		
		Khanitra		
		Kṣupa		
		Vimśa		
		Vivimśati		
		Khaninetra		
		Avikṣit		
		Marutta		
		Nariṣyanta		
		Dama		
		Rājyavardhana		
		Sudhṛti		
		Nara		
		Kovala		

Nikumbha (<i>contd.</i>)	Kṛta (<i>contd.</i>)
Samhatāśva	Vibudha
Kṛśāśva	Mahādhṛti
Prasenajit	Kṛtirāta
Yuvanāśva II	Mahāroman
Māndhātī	Suvarnaroman
(1) Ambaīrsa I	Hrasvaroman
(2) Muchukunda	
Yuvanāśva III	
Haritas—ancestor of the	Siradhvaja Kuśa-
Anguasa Hāritas	dhvaja
Purukutsa	Bhānumat
Trasadasyu	Śatadyumna
Sambhūta	Śuchi
Anaranya	Ūrjavāha
Prśadaśva	Satyadhvaja
Haryaśva II	Kuni
Sumanas	Añjana
Tridhauvan	Ritujit
Trayyārūna	Ariṣṭanemi
Satyavrata	Śrutāyus
(Triśanku)	
Hariśchandra	Supārśva
Rohitāśva	Sanjaya

Kevala (*contd.*)

Bandhumat

Vegavat

Budha

Tmabindu

Ilavilā

Viśāla

Hemachandra

Suchandra

Dhūmrāśva

Sṛījaya

Sahadeva

Kṛśāśva .

Rohitāśva (*contd.*)

Harita

Chunchu

Vijaya

Sudeva

Ruruka

Vrka

Bāhu

Sagara

Asamañjas

Amśumat

Dilīpa I

Bhagratha

Śruta

Nabhāga

Ambarīṣa II

Sindhudvīpa

Ayutāśva

Ṛtuparna

Sarvakāma

Sudāsa

Saudāsa

Sañjaya (*contd.*)

Kṣemāri

Anenās

Mīnaratha

Satyaratha

Sātyarathi

Upagu

Śruta

Sāśvata

Sudhanvan

Subhāsa

Suśruta

Jaya

Vijaya

Ṛta

Sunaya

Vitahavya

Dhṛti

Bahulāśva

Kṛti

Saudāsa (*contd.*)

Aśmaka

Mūlaka

Daśaratha

Ilāvila

Viśvasaha

Dilipa II or Khatvānga

Dirghabāhu

Raghu

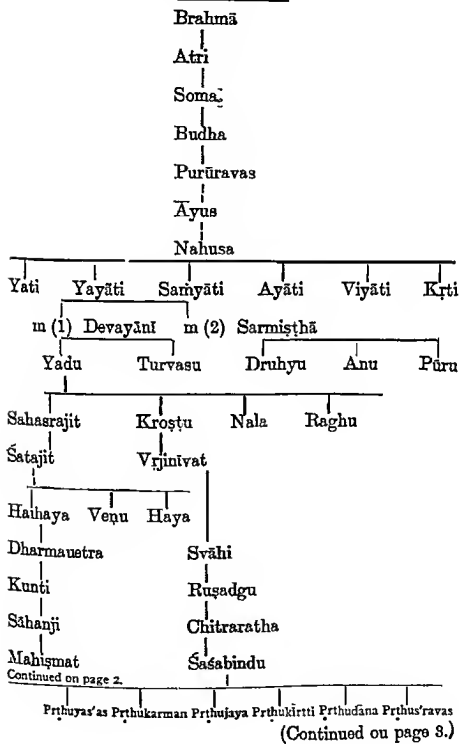
Aja

Daśaratha

Rāma		Lakṣmana	Bharata	Śatrughna
Kūśa	Lava	(1) Aṅgada	(1) Takṣa	(1) Subāhu
		(2) Chandraketu	(2) Puṣkara	(2) Śūrasena
Atithi				
Niṣadha				
Nala				
Nabhas				
Pundarika				
Kecmadhanvan				
Devānika				
Alinagu				

APPENDIX B.

The Yādavas or descendants of Yadu, the eldest son of Yayāti



Mahiṣmat—(contd.)

Bhadrasena

|
Durdama

|
Dhanaka

Kṛtavīrya Kṛtāgni Kṛtavarman Kṛtanjas

|
Arjuna

Śūra Śūrasena Vṛṣana Madhu Jayadhvaja

|
Tālajaṅgha

Vitihotra Bharata 98
 others

|
Vṛṣa Sujāti

|
Madhu

|
Vṛṣṇi and ninety-nine others

Prthuśravas—(contd.)

Tamas

Uśanas

Śiteyus

Rukmakavacha

Parāvrt

Rukmeṣu Pṛthurukma Jyāmagha Pālita Harita

Vidarbha

Kratha

Kaiśika

Romapāda

Kunti

Vṛṣṇi

Nirvṛti

Daśārha

Vyoman

Jimūta

Vikṛti

Bhīmaratha

Navaratha

Daśaratha

Śakuni

Continued on page 4.

Śakuni (*contd.*)

Karambhi

Devarāta

Devakṣattrā

Anavaratha

Kuruvatsa

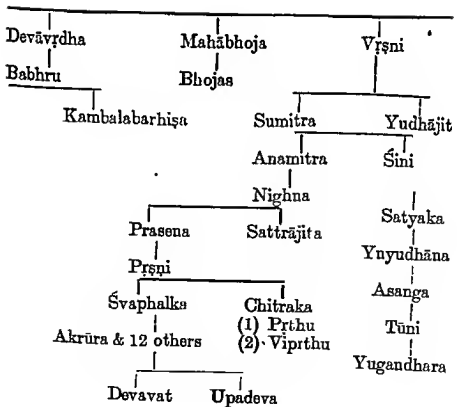
Anuratha

Puruhotra

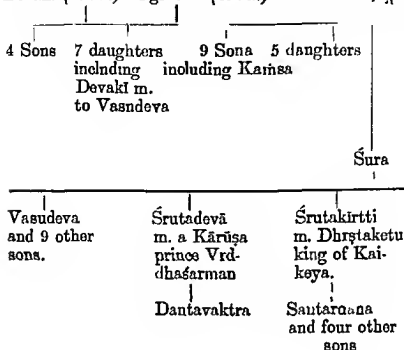
Amśu

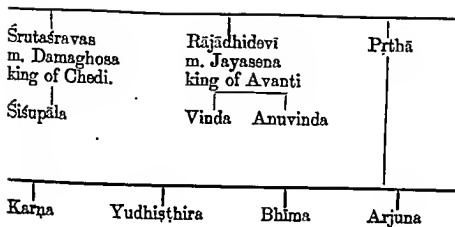
Satvata

Bhājīn	Bhaja māna	Divya	Andhaka
Six Sons viz.			
(1) Nīmi		Kukura	Bha, amāna
(2) Kṛkaṇa		Vṛṣṭa	Vidūratha
(3) Vṛṣṇi		Kapotaroman	Śūra
(4) Śatājit		Viloman	Śamin
(5) Sahasrājit		Bhava	Pratikṣattrā
(6) Ayutājit		Abhijit	Svayambhoja
		Punarvasu	Hrdika
		Āhuka	Devamidhuṣa
	Devaka	Ugrasena	



Devaka (*contd.*) Ugrasena (*contd.*) Devamidhuṣaḥ (*contd.*)





APPENDIX C

The descendants of Turvasu, Druhyu and Anu, the second, third and fourth sons of Yayāti.

Yadu

Turvasu

Druhyu

Vahni

Babhru

Gobhānu

Setu

Traisāmba

Āradvat

Karandhama

Gūndhāra

Marutta

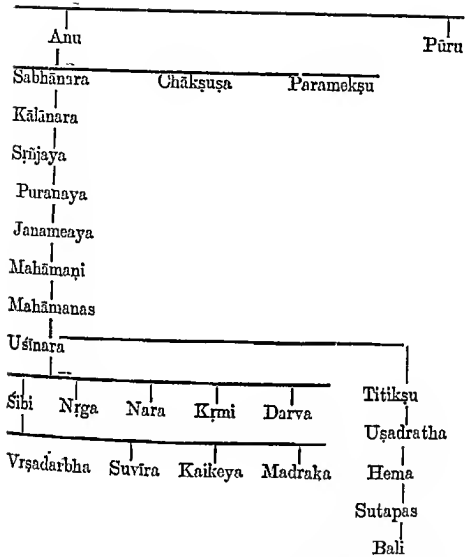
Dharma

Dhṛta

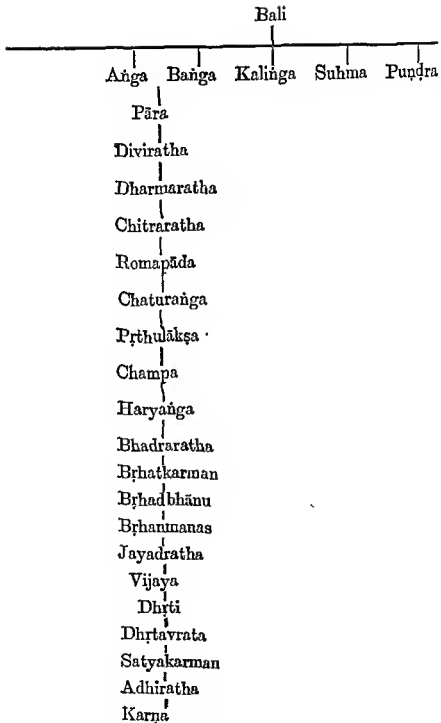
Duryāman

Prachetas

100 sons-Princes of the
lawless Mlechchhas of the North

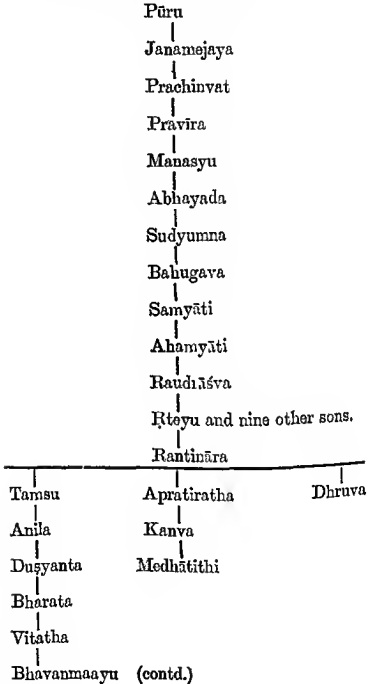


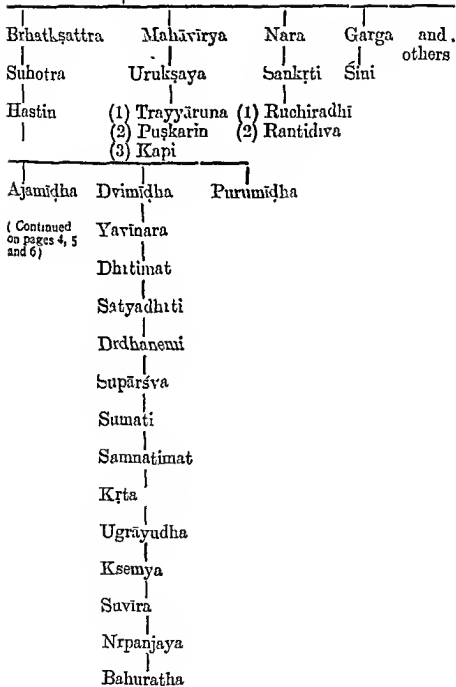
(continued on page 4.)



APPENDIX D

The descendants of Pūru, the fifth son of Yayāti
of the Lunar Dynasty.



Bhavanmanyu—*Contd.*

 Br̥hadiṣu

Br̥hadvasu

Br̥hatkarman

Jayadratha

Viśvajit

Senajit

Ruchirāśva

Pr̥thusena

Pāra

Nīpa

Samara & 90 others

 Pāra

Sampāra

Sadaśva

Pr̥thu

Sukṛti

Vibhrāja

Anuḥa

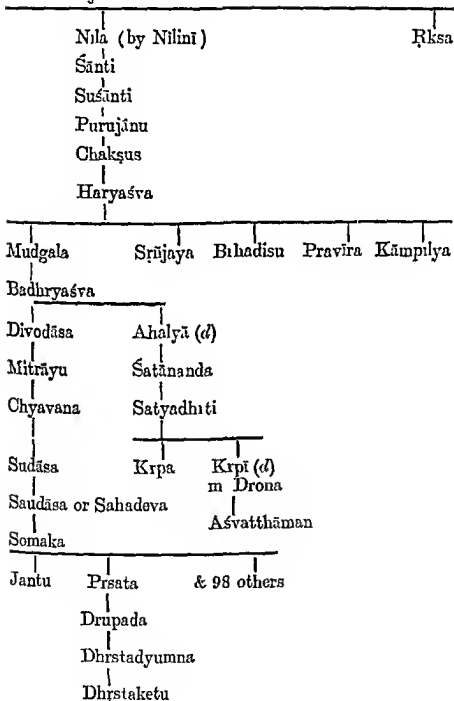
Brahmadatta

Viśvaksena

Udaḥsena

Bhallāṭa

Ajamidha—Contd.



Ajamīḍha (Continue
from page

Rkṣa

Sainvarana

Kuru

Sudhanus

Jahnu

Suhotra

Suratha

Chyavana

Vidūratha

Kṛtaka

Sārvabhauma

Uparichara

Jayasena

Bihadratha & six others

Arāvin

Ayutāyus

Akrodhana

Kuśāgra

Jarāsandha

Rṣabha

Sahadeva

Devātithi

Rkṣa

Puṣpavat

Somāpi

Dilpa

Satyadhṛta

Drutaśravaś

Pratīpa

Sudhanus

Devāpi

Śantanu

Jantu

Bhīṣma

Chitrāṅgada

Vichitravīrya

(by Gaṅgā)

(by Satyavati)

(by Satyavati)

Dhṛtarāṣṭra

Pāndu

Duryodhana Duḥśasana &c.

Yudhiṣṭhira

(1) Pratīvindhya

(2) Devaka by

Yaudheyī

Parikṣit and others

|
Janamejaya and three others

Vāhlka

|
Somadatta

Bhūri Bhūriśravas Śāla

Bhīma	Arjuna	Sahadeva	Nakula
(1) Śrutasoma	Irāvāt	Suhotra	Nirāmitra
(2) Ghatotkacha	Babhruvāhana	Śrutakarman	Śatānika
(3) Sarvatraga	Abhimanyu		

APPENDIX E

				Ayus	Dhīmat
Nahusa	Ksattravṛddha		Rambha	Raji	Anenas
	Suhotra				Pratipaksa
	Kāsa	Leśa	Gṛtsamada		Sanjaya
	Kāśirāja		Saunaka		Vijaya
	Dirghatamas				Yajñakṛta
	Dhanvantari				Harsavardhana
	Ketumat				Sahadeva
	Bhīmaratha				Adina
	Divodāsa				Jayasena
	Pratardana				Sankṛti
	Alarka				Ksattradharman
	Sannati				
	Suntha				
	Suketu				
	Dharmaketu				
	Satyaketu				
	Vibhu				
	Suvibhu				

(continued on p. 3)

THE KĀSĪ LINE.

Brahmā

|
Atri

Manu

|
Soma|
Ilā =|
Budha|
Purūravas|
Amāvasu|
Viśvāvasu|
Śatāyus|
Śrutāyus|
Bhīma|
Kāñchana|
Suhotra|
Jahnu|
Sumantu|
Ajaka|
Balākāśva|
Kūśā|
Kūśamba|
Kūśanābha|
Amūrtaraya|
Amāvasu|
Gādhi|
Satyavatī (d)|
Viśvāmitra|
Jamadagni|
Śunah-śepa and seven other sons|
Parāśurāma

Suvihhu—(continued)

Sukumāra

Dhr̥ṣṭaketu

Vainahotra

Bhārga

Bhārgahhūmi

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Narmada Shanker	Narmā Kathā Kośa
Veda Dharma Sabhā	Bharatārtha Prakāśa

Transliteration of Sanskrit words adopted in this Volume.

—:o:—

अ=a; आ=ā; इ=i; ई=ī; उ=u; ऊ=ū; ऋ=r;
 ॠ=ṛ; ल=l; ॡ=ḷ; ए=e; ऐ=ai; ओ=o;
 औ=au; क=k; ख=kh; ग=g; घ=gh; ङ=ṅ;
 च=ch; छ=chh; ज=j; झ=jh; ञ=ṇ; ट=ṭ;
 ठ=ṭh; ड=d; ढ=ḍh; ण=ṇ; त=t; थ=th;
 द=d; ध=dh; न=n; प=p; फ=ph; ब=b;
 भ=bh; म=m; य=y; र=r; ल=l; व=v;
 श=ś; ष=ṣ; स=s; ह=h; Anusvāra=ṁ;
 Visarga=ḥ.

ERRATA

Page.	Line	Incorrect.	Correct
4 and 26	19 & 20	Vindhyā	Vindhya
49	17	Duties	Deities
67	25	Savitir	Savitr
81	13	the	(to be dropped)
99	28 & 29	Anarta	Ānarta
101	31 & 32	'the' & 'of'	(to be dropped)
102	15	hiss on	his son
108	7	Nabusa	Yadu
117	10	younger	eldest
120	16, 18-20 & 24	Māndhātr	Māndhātr
198	11	Bharga	Bhārgabhūmi
215	32	Ksshnur	Kashmir
"	33	Rochamṣṇa	Rochamāna
216	31	fson	from
232	28	no	not
261	14	Babylonians	Babylonian
262	12	Ekasaanas	Ekāsanas
269	2	Anusasana Parva	Anusasana Parva
293	9	essences	essence
293	20	Sankhya Kārikā	Sankhya Karika
295	1	Sankhya	Sankhya
314	18	Universal	Universal
statement No. 1 p 3		Sudayvma	Sudyumna
AP A p. 4		Ambairsa I	Ambarisa I

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